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Containing Many Timely Reviews

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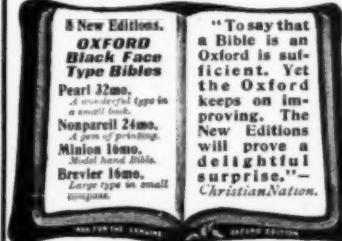
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CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, EDITORS

The Lost Coin

A Study of Jesus' Parable

THE more one reads that marvelous fifteenth chapter of Luke the more he is impressed with the desire of Jesus to make men understand the divine and eternal love of God for human lives.

All three of the parables of this wonderful chapter emphasize the same truth. The lost sheep, the lost coin, and the lost son, are all illustrations of the tendency of human nature to miss the supreme joy of close relationship with God, and thereby fill the Father's heart with a sense of bereavement which only the recovery of the lost can remove.

Meaning of the Parable

The older commentaries, in their laborious effort to find hidden meanings where the Lord did not intend them, insisted that the parable of the lost coin differed from that of the wandering sheep by its emphasis upon the church as the searching and recovering factor, whereas in the shepherd's story it was God himself who reclaimed the lost. But this is a superficial and unreal distinction. Jesus was not concerned with the redemptive ministry of the church as contrasted with that of the God, but only wanted to insist that the errant and self-centered life of any human being is just such a grief to the heavenly Father as would be the loss of one of his sheep to the shepherd, or one of her coins to the housewife, or one of his sons to a father. In each case the lost thing is the most precious of possessions. The shepherd had nothing more valuable than the individual sheep which made up his flock; the housewife had no other possession which she valued as she did her ten pieces of money; and the father had no other joy comparable to that afforded him by his two sons.

The Picture Presented

How simple and effective is the picture which this story presents. The scene is suggested rather than described. The woman has been saving through months for the purchase of some needed and greatly desired object which shall be the source of comfort and pride for years to come. Perhaps she will build some small addition to the modest home in which she lives. Perhaps she will purchase some new and useful article, such as a bed or rug to add to the stock of her household furniture; or it may be that a much coveted garment is the end of her solicitude. As little by little the money for this purpose has been gathered, smaller coins have been from time to time changed into a silver denarius, and these in turn hidden away in some jar or folded in a garment. At last, after months of saving, the ten shining metal pieces have been secured. She only waits a favorable moment for the purchase. But in the joy of her possession she yields now and then to the feeling of brooding tenderness, and brings them out to count them over and to contemplate their purchasing power with almost the joy of realized hopes.

One day as the twilight settled and the work of the household was finished, she brought them out again to count them over. A few more days and the coveted purchase would be made. All the neighbors knew of her economies and her hopes, and all sympathized with her plans. She could trust the people about her, but there was a certain joy in handling in secret the bright silver coins in this twilight hour. They were all in her lap, and the jar stood nearby upon the earthen floor, when suddenly the cry of a child in the street outside roused her with a sense of peril impending, and, occupied by the new interest, she seized the coins, thrust them hastily back into the jar and rushed out to learn the meaning of the cry.

One Is Lost

The child was soon rescued from his danger and the woman returned to put away her treasure. But, upon counting the silver, she discovered to her horror that there were only nine pieces left. Had she missed a coin in her hasty gathering of the money, and had it rolled away in the darkness out through the open door or into some obscure corner of the place? Had some lurking thief, seizing the moment of the woman's absence from the dwelling, slipped in and stolen it? That seemed hardly probable, for in that

case all would have been taken rather than one piece. Was it possible that some of her neighbors, unscrupulous in spite of their kindliness, might have come in that brief interval of her absence and taken one of these precious coins, hoping that it might not be missed until too late to have suspicion aroused?

Seeking the Coin

The simple fact was the money was gone. Its loss meant fresh weeks of pinched economy and the postponement of the coveted blessing. With agonized mind and trembling fingers the woman lighted the little oil lamp and peered in every corner of the place. The simple furniture of the dwelling was shifted. The rush mat was pushed aside. The bed in the corner was rolled up and the floor examined. The rooms were swept, but all to no purpose. The coin could not be found. Should she call in her friends and secure their help? There might even be danger in that. And so over and over the same places she went with redoubled eagerness and ever anxious hope. At last, in a crevice where the very dust of the sweepings obscured the bright metal, she found the lost coin. The reaction of the discovery was intense. For a moment she sat down upon the floor of her cabin too much overcome for speech or action. Then with the rebound of joy which the recovery of the coin brought to her she rushed forth forgetful for a moment even of the other precious metal pieces in the jar, and went from house to house telling her sympathetic and eager neighbors the story of the loss and how she had found again her treasure.

Estimates of Value of Life

The intensity to which such experiences arouse all the emotions of the human heart is the fitting picture of Christ's estimate of the value of life. Was there any way by which he could have made man comprehend more adequately the grief of the Father at the failure of his children to make good? As the shepherd's greatest and only valuable property is the sheep, as the woman's sole joy in the parable was the possession of the ten pieces of silver, so Christ would have his people understand that God's only property that is really worth while is the property of human lives. Everything else is of subordinate significance. Only men and women are worth while.

To what great length will he not go to recover them? If they were but sheep with even the foolish and wandering fancies of such creatures he might regain them by searching long enough. If only they were coins that might roll here or there and then must lie inert until they are discovered how simple would be the task of making men right in their relations with God. But tragically enough and yet necessarily, a man is neither a sheep nor a coin, but a thinking, choosing, acting, morally responsible being. God cannot compel him to make the right choice. God can only allure and invite and entreat through all the ministries of his love and solicitude, leaving to man still the untrammeled selection of the course he will pursue.

The Father's Concern

But the Father is no unconcerned spectator of this decision. With unwearied effort he pursues the reluctant or indifferent soul. Like the shepherd, he will go until he finds. Like the woman, he will search until every nook and corner has been peered into. No effort will be spared, and no effort has been spared in the long roll of the centuries to impress upon human life its need of God and God's yearning, and untiring effort for its recovery. What if after all, disdainful of the higher life, regardless of the finer culture of divine society, indifferent to the call of the eternal world, the soul goes on its unregarded way, losing day by day something of its holy chance, and at last, spendthrift, bankrupt, and dismayed it contemplates its lost estate, its failure in the great game of life, its incapacity for further hope or joy? This is the tragedy of the outer darkness, from which, as Jesus warningly indicated, there is no prospect of return.

The Trend of Events

By Alva W. Taylor

The Assimilation of the Sudan

The world knows little of the Sudan. France has recently taken over a state as large as Italy with a population of 2,000,000, and few of us knew of its existence. It lies between Lake Chad and the Upper Nile country and is known as the Sultanate of Wadai. When France and Britain divided up the Sudan country for spoils or in the interests of civilization—whichever you will—this territory fell to France. It was over in this section of the unknown earth that the famous Fashoda affair took place. Six years ago France put Wadai under a protectorate. The Sultan promised to be a faithful satrap, but so many recalcitrant Moslems gathered around him that he was either forced or found it promising to start a little scheme for independence and the glory of Allah. He was able to gather together several thousand daring troops, armed with rifles of an ancient type, thinking no doubt that Allah and the Prophet would help him wipe the infidel dogs off the face of the Sahara. But he learned that Providence fights (?) on the side of the best guns. After a campaign of some weeks, suffering but one reverse, a few hundred Sengalese soldiers, under trained French commanders and armed with the latest equipment of the death dealing kind, they were shut up in their capital at Abesher and their 12,000 braves defeated by 180 men with two guns. The Sultan escaped and Wadai passes from the map as an independent state. With it goes what is perhaps the last vestige of Arab slavery in the Sudan region.

Slavery in West Africa

America is to be asked to help abolish slavery in the Portuguese possessions of West Africa. The casual reader supposes that slavery is at an end on the face of the earth perhaps, but it is not, and worst of all the slavery of the black man by the white is not at an end. In the undiscovered and uncontrolled regions of savagery black yet holds black in bondage and in many unchristianized places the part of woman is little more than that of a slave. But here is a case, and a flagrant one, of the white holding the black in servitude. True, it is done under an indenture system. The black man comes to the plantation under a contract, but it is not a free contract and it is wholly in the white man's hand. In other words, it exists as a deception to the civilized world and covers as vile a forced slavery as is possible. The South Sea planters used to steal the Kanakas and take them under "contract" to the far away plantation. Fear of this kind of a slaver-cost John Williams, the great missionary, his life, for he was mistaken for a Kanaka stealer.

Portugal holds her territories on the West Coast of Africa solely for exploitation. She barters in the dirtiest rum that ever humans drank and by it sends her thousands to the grave, and such idolators are they that the whisky flagon is the head stone to the grave of many who died from its contents. Her cocoa plantations must have negro labor. She is found stealing hundreds and "contracting" for them. The old African tales of burned villages, decimated populations, the chain gang and the pathway strewn with the awful prey of the vulture is retold. The great cocoa manufacturers of England agreed to boycott all the product of these plantations. Those of France and Germany followed suit. The trade was transferred to America. The great makers here use little of it, but promise to use none, yet there is still market found in the United States for one-half of all they grow on those slave plantations. A Mr. and Mrs. Burtt of England are here to induce the smaller makers who buy it to join the boycott until slavery is abolished. It will be a great task, but if public sentiment is aroused to buy only what they know to be other than that from the Portuguese plantations the task will be soon done.

The City Beautiful or a Better City

The letter of John Fitzpatrick, President of the Federation of Labor, to the mayor of Chicago, declining to act on the committee of 350 of the Chicago Plan Commission, is significant and full of suggestion. He suggests that a commission be first appointed to look into the wages of packing house and factory workers and to inquire who owns the property that is used for the dives of the city. He points out that the average daily wages in the stock yards industries is but \$1.05, and those of the cooperage industries of the city but \$1.20, and further that many of these men work 12 hours per day, seven days per week. He says, "It is time Chicago were concerned with a 'Chicago Plan,' but one having as an object a better

home, a better life, a better future for human beings." He says he is "not in accord with any plan to boost Chicago's commercial and industrial interests while those interests are based on profits only and care not how they get their profits," and "let us appoint a committee to inquire what estates receive rents from gambling and other resorts, and who among our good citizens exert their influence to protect their landlords from publicity, thereby preventing the possibility of curbing the keepers." He concludes that "what we need in Chicago is a better citizenship and an understanding of the responsibility we have to protect and promote the welfare of the human family." To an interviewer he summed up his judgment of the situation in a sentence, "What is the use of spending vast sums of money on superficialities, when fundamental problems of life and happiness remain unsolved?" It may well be asked whether it is profitable to spend millions on large park systems, on Lake Shore drives, on speeding tracks and automobile roads, when the great congested areas of the tenement districts have no small playgrounds and whether there is not much point to President Fitzpatrick's protest that it is for the sake of business profit more than for the profit of humanity.

Are the Suffragettes for Free Suffrage?

The British Woman's Trade Union League, 200,000 strong, declares war on the Suffragettes. They do not declare war on woman's right to the ballot, but upon the militant ladies who are so valiantly making spectacles of themselves in the good cause of suffrage. It seems the workers are not included in the plan for a woman's vote. Miss McArthur declares the bill proposed would give the franchise to but 5 per cent of the working women of Britain and denounces it as a "middle-class" bill. She declares, moreover, that these same militant heroines would allow unlimited and unregulated freedom of women to work all day and all night at as low a wage as they choose to accept, an idea which the Union is fighting. Thus the Secretary of the Union declares it is not woman's franchise that the suffragettes are fighting for, but a "brand of suffrage" limited to "respectability" and not the fair thing it appears on its face to be.

The Disease of Laziness

Rockefeller's donation of a million to fight the hook-worm brings to mind the report that a considerable percent of the Filipinos are afflicted with this parasite and that the people of the warmer climates may be the victims of disease more than of temperamental inertia. In the University of Georgia it was found that 30 per cent of the students were suffering from the malady and is surprised that the poor showing of the foot-ball team was due to some of the players being so afflicted. It is estimated that 2,000,000 of the southern people are victims of the parasite and that death often results from it. The parasite was discovered in 1902 by Dr. Chas. W. Stiles, who was making a study of intestinal parasites. It is a thread-like worm about one-half an inch long and possesses a full set of internal organs from mouth to intestines. It fastens its cup-shaped mouth onto the interior lining of the intestine and sucks the blood of its victim by help of two lance-like teeth, and gathering a colony of its kind produces anemia and general debility. It is easily detected and treated and vigorous prosecution by remedies now known ought to eradicate it.

No Wireless Monopoly in England

The English government has purchased all the wireless coast stations of the Marconi company and will allow only government operation. The recent merger of the Bell Telephone interests with the Western Union Telegraph Co. in this country point the wisdom of this move. Americans have paid millions into the purses of these plethoric companies because they are not naturally subject to competition and have thus been able to dictate terms. Their great power has made them invulnerable to attack and now that they are combined only the most watchful and wisest governmental supervision will prevent still further over-enrichment at the public cost. The monopoly that gathers in its fees by small sums multiplied by millions of transactions is the mightiest of money makers because no one cares to make a great effort to get reduced rates. The merger will doubtless be of benefit to the spread of intelligence, but the people and not the corporation should have the benefit after reasonable profit on actual investments. It is refreshing to hear a man like Cyrus H. McCormick demand that there be strict governmental supervision of all great public service corporations in the interests of the public. Even the corporation managers are acknowledging that the public has a commercial right in the things they buy and are not to be exploited by any power or fortune commerce may possess.

Defeating Church Union

The sectarian advocates of tweedledum in church denominationalism have been able often to defeat the spirit of unity through the technical procedure of property rights. In all their protestations of being only and alone Scriptural they forget the apostolic injunction not to go to law. It will be remembered how the "Wee Wrees" in Scotland successfully claimed the property of the whole large denomination when union was made by overwhelming majority. The irreconcilables of the Cumberland Presbyterians have been able to do the same to some extent. Out of the 145,000 some 50,000 refuse to accept the union with the Presbyterian church and against the will of the great majority obtain much property by technical construction of corporation law. It does not perhaps dawn on them that such a resort is not American in that they refuse absolutely to abide by the decision of majorities but may be immoral also in that they are retaining property that belongs to that majority. Anti-organ and anti-society churches often have resorted to the expediency of incorporating in deeds to church property that so long as any minority shall protest against an organ coming to the edifice that minority shall have sole property rights. Up in Canada those who oppose union between the Presbyterian, Methodist, and Congregationalists churches are resenting to intimidation by threats to hold up any further movement toward one body through suits in the civil courts. Here is the spirit of the old legalistic pharisee. The practical difficulties of church union may be found to focus in property and polity.

A Statesmanlike Missionary Society

The London Missionary Society is one of the oldest of the great missionary boards. Its recent report was its 114th and is sug-

gestive of the coming work of all the societies. With an income of nearly \$1,000,000 it employs but 295 white workers, while its native workers number more than 4,000, and the native churches contributed \$200,000 to their own support. Their total missionary constituency numbers 380,000, nearly one-fourth of whom are communicants in the churches. This report illustrates the statesmanlike policy of a great missionary society. As fast as native workers can be made efficient it turns the work into their hands, the white man acting more and more as general supervisor only and leaving the whole responsibility to the native church as fast as it is able to assume it.

Missionary Momentum

It took the first 100 years of missionary activity to make a million converts, but the next million were made in twelve years. At the present rate of increase the next million will be made in five years. The propaganda gathers mighty momentum. The increase of responsible native workers will greatly increase the rate of growth for all peoples are most easily won by their own kind. The statistician who figured that missions in India were hopeless because the population increased more numerically than the missions, forgot to reckon with this geometrical progression in missionary increase. The churches at home received an increase of 1 1-2 per cent last year, while those of the mission field made a gain of 12 per cent. Until the foreign lands are made Christian in their civilization this will continue to be so. The talk of heathen at home is entirely amiss. Some one points out the appalling fact that we have 40,000,000 in the United States not in the churches. He forgets to state that some are babes and some are incurables and that all have the priceless benefits of a Christian civilization.

Editorial

THE following is from the Berea Quarterly: It happened in Tennessee. Last summer a mountain preacher returning from his first visit to the city told his neighbors he had seen a piece of "made ice" a foot thick. His church stood for purity and was strong on discipline. He was promptly dismissed from the pastorate for lying. Shortly after a member of the discipline committee visited the city and saw the same miracle. On returning he broached the matter cautiously by saying that they might have been too hasty in turning out their preacher. Forthwith action was brought against him and he escaped by paying the fare of the committee to the city. On the testimony of five men that mountain church now believes in the possibility of ice in summer.

THE new theology movement in England seems to be spreading in a way which has disquieted the more orthodox members of the Congregational body, and in a measure the strictly evangelical party throughout the English churches. In spite of the attempts to discount the significance of the movement, it has gone on with considerable momentum. The league formed by Rev. R. J. Campbell has now grown to sizable proportions, and numbers more than four thousand members, with one hundred and twenty-two chapters. One of the oldest Congregational churches in London, the King's Weigh House Church, where Dr. Hunter now of Glasgow formerly preached, has become a second center of the league, and Mr. Campbell will become joint pastor with Rev. E. W. Lewis. Mr. Lewis will preach on the Sundays and Mr. Campbell on Wednesday evenings. This is in addition to Mr. Campbell's work at the City Temple, where he addresses two great audiences on Sunday and another on Thursday evening. "Campbellism," as it is called by many of its opponents, promises to be as disquieting a movement as the American reformation, misnamed by the same title, was a century ago.

REV. F. B. Meyer has recently returned to England from a journey to the far East, where he held brief missions in most of the important cities of India, China, Japan and Turkey. About two years ago he resigned the pastorate of Christ Church, Westminster, to devote himself to the kind of evangelism into which he had been drawn more and more in recent years. But since his return from his journey he has accepted the pastorate of Regent's Park Church in London, of which he was pastor several years ago.

Preparations are going forward for the convention of the Religious Education Association which is to be held in Nashville, Tennessee, March 8-10. The work of the Association during the past year has been more successful than at any other time in the history of the organization, especially in the matter of activity in the different departments. It must be remembered that in addition to the work

of the Association through its executive officers and the headquarters in Chicago, there are twelve departments, each properly officered, to carry on work throughout the year. The Association is proving of very great assistance to workers in all the fields of religious education.

ON Friday evening of last week Mrs. Emilie Pankhurst of London gave an address in Orchestra Hall, Chicago, on the subject "Why English Women Go to Prison for the Right to Vote." Mrs. Pankhurst is the foremost exponent of the militant methods now being so vigorously exploited in England to secure the ballot for women. She is by no means of the fierce, amazonian type of woman the public might expect to see, but rather a refined, highly educated and interesting personality, who commands the close attention of her hearers and wins their sympathy by her eloquence, humor and pathos. It was a satisfaction to note that she had no words of apology or extenuation for the extreme acts of courtesy indulged in by some of the more fanatical suffragettes, such as the public horsewhipping of Mr. Winston Churchill a few weeks ago. But she insisted that after years of patient petition and ceaseless effort, there seemed no other way of securing the attention of Parliament save by such demonstration as made impossible the continued policy of disdain. It is not likely that the aggressive method of the English suffragettes will be necessary in America. The justice of the plea for equal suffrage is too apparent to be long slighted by legislative bodies. The very interests which narrow-minded people imagine will be jeopardized by according the privilege of the ballot to women are those which most of all need the services which the ballot in the hands of women will render.

THE brotherhood of Disciples of Christ is making an aggressive campaign to carry on its work. The cost of its administrative work last year was \$15,000, the receipts \$3,000. To meet the deficit of \$12,000 thus created, subscriptions were made at Pittsburgh to the amount of \$5,200, leaving a balance to be secured of \$6,800. But in addition to this the work of the current year must be provided for. To meet these needs the Brotherhood is securing pledges of \$10, which constitute membership in the Ten Dollar League. It is also soliciting cash remittances in any amount from sixty cents upward, as that is the price of membership in the Brotherhood for a year. If the value of this organization proves to be as great among the Disciples as in other religious communions, the cost of the work will be insignificant in comparison, and the men of the churches will find increasing satisfaction in being associated with such an enterprise.

We take pleasure in calling attention to the fact that Brother R. A. Long has extended the time limit of his generous proposition for the endowment of Bethany College to January 1, 1910. This will give the friends of the College a little over a month yet to complete the raising of the first \$100,000, and thereby secure \$25,000 from Brother Long, who has agreed to give this sum for every \$100,000 raised by the whole brotherhood. As the time is short, it is very important for every one to act promptly; and in order to facilitate the matter, we will receive subscriptions at this office and acknowledge the same in subsequent editions of *The Christian Century*, or they may be sent to Dr. W. T. Moore, 216 Ohmer avenue, Indianapolis, Indiana, or to President Cramblet, Bethany, West Virginia. As only about \$15,000 are now necessary to secure Brother Long's first \$25,000, it is hoped that this amount will be raised without delay. If any of our readers prefer to give a negotiable note payable at a reasonable time, bearing 6 per cent interest, this will be satisfactory to Brother Long. We trust that every reader of *The Christian Century* will take some part in this splendid fellowship.

TEMPERANCE NOTES.

A certain large coal mine operator testifies that local-option has increased the output of his miners 15 per cent and decreased accidents to one-fifth.

Indiana now has 70 "dry" counties. Only 13 have voted to continue the saloon, while 9 have yet to try out the issue.

The Good Templars of Denmark have procured the signatures of one-half the adult population on a petition asking for national prohibition.

The uniform returns from all towns and districts that voted "dry" within the last year or two indicate that the number of arrests are but one-half what they were under the "wet" regime.

The new Michigan law regulating prescriptions reduced the number in one county from nearly 4,000 to 100 per week.

The Supreme Court of Colorado has declared the local-option law constitutional in every respect. The ward and precinct features were bitterly assailed by the liquor interests.

Out of fourteen towns in the state of Washington in which the issue has come to a vote, eleven went "dry."

Montana has the Initiative and the Anti-Saloon League expects through it to get a state wide vote on its measures. Initiative and Referendum are the quickest and surest routes for effective prohibition legislation and the Recall is the surest manner of insuring law enforcement.

Chief of Police Steward has substituted ammonia for brandy in ambulances and patrols in Chicago.

Iowa now prohibits the sale of liquor on railroad trains. Pullman cars are no longer traveling bars in that state.

Uncle Sam lost 482 revenue licenses in the little state of Rhode Island last year.

Utah passed a local-option law last winter and the governor vetoed it. Now the entire southern half of the state is "dry" by the decree of local town and county officials.

The Supreme Court of Mississippi rules that liquid of any kind containing the least per cent of alcohol cannot be sold. This means the end of most patent medicines in that state.

Connecticut will hereafter have not over one saloon to each 500 of the population and it will be illegal to sell liquor outside the town where the license is held.

The recent bloodless strike in Sweden, though nation-wide and full of feeling, was due to the closing of all liquor shops in strike zones, and that by demand of the strike leaders.

The Arkansas penitentiary has 312 convicts from seventeen "wet" counties and but 252 from fifty-eight "dry" counties.

The Attorney General of Indiana is bringing suit to oust from the state every brewery that sells liquor contrary to law.

Virginia has just elected a strong temperance governor and the Massachusetts legislature is probably strongly for the Anti-Saloon League demands.

Illinois added four new counties to its "dry" list in the recent election. The total is now thirty-nine. Jacksonville, the largest city voting, remains "dry." Some of the mining towns where the law had not been enforced, went back to the saloon.

The Cincinnati revenue district showed a loss of 17,000 barrels in beer sales for the month of September, compared with the same month of last year.

Texas has added 75,000 citizens to its "dry" territory contingent in the past nine months.

Thousands have joined the total-abstinence ranks in Germany since the passage of the higher tax on beer. The Imperial Statistical Bureau reports that the average workingman's family spend 10 per cent of their income for beer and that the average annual deficit for each family is \$9.99.

Biblical Problems

Professor Willett.

In I John 4:1 what is meant by the "spirits" and how are we to try them? How may one know his decision is right in this matter?

G. W. S.

Russellville, Ark.

The passage is explained by the words which precede it in the third chapter. The apostle there declares that we know that God abides in us by the spirit which he gave us; but one must be careful to prove whether the spirit by which he is actuated is of God, because there are men who have other purposes and are dominated by other motives. We may know whether we have the spirit of God or the spirit of the enemy by our attitude toward Jesus. It is this very point which the apostle wishes to emphasize: that the life of Christ is determinative for us as to our attitude toward God. He who confesses that the life of Christ is the real and authoritative life for him has the spirit of God within him. But he who sees no value in the Master and will not submit to his control has rather the spirit of opposition than the spirit of God. It will be seen that the apostle is not referring to any magical test, but insists that the spirits of men are to be tried by the simple, plain and invariable test of likemindedness to Jesus.

Was the teaching of morality clearer and more effective in ancient Israel than among the other nations of antiquity? Wherein lay the superiority of this Old Testament people?

M. S.

The Hebrews, as their story is imperfectly presented in those fragmentary narratives which have survived to us in the Old Testament, had very much the moral qualities that their neighbors possessed. They were cruel in war, often depraved in their domestic and social life, practised polygamy freely, accepted slavery as a matter of course, held the law of blood revenge, and were addicted to many practices that have ceased to find apology in even the less civilized of western nations. The Old Testament nowhere presents the Hebrews as moral examples, but it discloses the fact that the Spirit of God was working in this nation through the teachings of the prophets to elevate it and purify its moral and religious life. Gradually through the centuries this object was in some fair measure attained, and conspicuous examples appear from time to time of men and women whose lives were especially beautiful and therefore inspiring to the rest of the nation. It was only as the prophets were able to mould the national character by their instructions that brutality gave way to some measure of gentleness; social and domestic life were in a measure purified; and the nation became much more nearly conformed to ethical ideas such as Christianity brought to perfection. The historical student is compelled to face the fact that the Hebrews of the fifth and sixth centuries before Christ had attained a moral level strikingly superior to that of any of the neighboring nations. This fact can only be explained by the recognition of God's presence in that nation as in no other.

Did not the Israelites worship idols during some parts of their history? If so, what was the character of the worship, and how did they reconcile this fact with the idea of God?

The Hebrews inherited polytheism and the worship of images from their ancestors. It is the declaration of Joshua that the fathers of Israel worshipped other gods beyond the river (i. e. the Euphrates) and in Egypt (Joshua 24:14). The lesson which Moses, Samuel, Elijah and every other prophet attempted to enforce was that Israel must not worship any God but Jehovah. At first the reality of the gods of the neighboring nations was recognized, largely because it was impossible to teach the whole truth at once. Later the universality of Jehovah and the nothingness of other gods was insisted upon.

But side by side with this emphasis upon Jehovah as the only God, there was practiced the worship of images which seems not to have been held in particular disapproval by the prophets until the time of Hosea. They treated image worship, at least the worship of Jehovah under the guise of images of wood or stone, rather with contempt than condemnation. Rachel stole the images of her father, Laban, and brought them with her to Palestine. Micah, the Ephraimite set up two images in his house, probably those of Jehovah and the family ancestor, and the record of Judges expresses no disapproval. David's wife Mical concealed his flight by putting the family teraph in David's bed. While the worship of other gods was strongly denounced by the prophets, they paid less attention to the worship of Jehovah under the forms of images, until it became evident that all types of idolatry must be suppressed. This process came to its completion in the great reforms of Josiah and in the severer discipline of the exile. After this time idolatry in both forms seems to have disappeared.

The Domestic Decalogue

How to Live a Wise and Successful Christian Life

By Arthur T. Pierson, D.D.

(In The Advance.)

To the Ten Commandments may be added ten prominent words of divine command as to the regulation of family life, hinting also how we ought to live in the larger family, the church—the household of faith—and the state—the family of man. For without this domestic and social decalogue all the others would, in a measure, be incomplete. The Latin word "mores," which means both morals and manners, suggests a close connection between the two; and we do not reach to the roots of Christian ethics until we have seen that to live a right life before God one must live an attractive and winning and, so far as possible, a faultless life before men. Part of our witness lies in winsomeness, only that amiability is never to be at the expense of fidelity to truth and duty.

We select ten Scripture teachings, sufficiently comprehensive to cover the whole territory of our conduct toward others.

Daily Work.

First of all, comes that comprehensive precept about our daily work. Whatever be our calling, we are to "Abide therein with God." It is distinctly affirmed that the Lord distributes to every man his sphere in life. He is therefore to account himself a partner of God, and herein abide with him (I Cor. 7:20, 24). This lifts the secular to the spiritual plane—in fact it banishes this false and artificial distinction. The secular becomes sacred. Our business becomes our calling—no longer an avocation calling us away from our true vocation, but itself our vocation.

Parental Life.

(2) Then comes that great injunction that guides parental life: "Provoke not your children to anger, lest they be discouraged." There is special need of parental self-restraint, if children are to be self-controlled. The wilfulness, impatience and anger of a child is often only the reflection of the arbitrary, petulant and irascible mood of the parent; and it is especially noticeable that the temper aroused in the child by chastisement is generally like that in which the correction is administered; if in anger, it awakens resentment; if in tenderness and love, it touches the springs of the gentler nature. Many a command incites to disobedience by its despotic and unreasonable tone, and a multiplicity of minor rules and restrictions discourages obedience. God sees a parent often responsible for the wilfulness of a child.

Speaking the Truth and Loving.

(3) Next in order comes that exhaustive precept: "Speaking the truth in love," or better, "truthing in love." And here the thought is that all that is done, as well as spoken, should be both in truth and in love. In Galatians 4:16, the same word is used, "Am I therefore become your enemy because I deal truthfully with you?"—these being the only two cases in which this word is used in the New Testament. The substance of the injunction is "Be genuine," but bathe your sincerity in love. The highest combination possible in character and conduct is the union of absolute candor with uniform charity. To be true and yet to be kind—what a rare attainment! Some men are truthful but not loving, and their candor needlessly hurts; others are amiable but not genuine, and love is too often the disguise of insincerity. But when truth and love combine we approach perfection.

Keeping Humble.

(4) Again we meet that marvelously suggestive precept, "Be clothed with humility." (I Peter 4:5.) Peter evidently had in mind that amazing scene (John 13:4-15) when our Lord actually clothed himself with a slave's apron and condescended to the lowest menial office. Humility, however, is not to be confounded with humiliation; it cannot be put on and laid aside at pleasure; it consists not in acting or speaking humbly, but in not thinking of ourselves more highly than we ought (Rom. 12:3). It is therefore the one unconscious grace. But it is one of the greatest secrets of Christlikeness. It makes for peace as nothing else does, for it makes impossible the strife after advancement—"in honor preferring one another," instead of "Loving to have the pre-eminence." Humility must have indicated that strange petition in the Litany of the Moravian brotherhood:

"From the unhappy desire of becoming great,
Preserve us, gracious Lord and God!"

Being Quiet.

(5) That is an important kindred precept, "Study to be quiet" (I Thess. 4:11). Peter declares the "meek and quiet spirit" to be an "ornament which is in the sight of God of great price"—using the same word. Meekness is akin to such quietness: Trench defines it as that "temper or spirit toward God whereby we accept his dealings without disputing; then, towards men, whereby we meekly endure their provocations, and do not withdraw ourselves from the burdens which their sins impose upon us." Paul's words enjoin a studious effort to promote peace and quietness—a habit of avoiding all needless friction, argument, irritation. It bids us avoid the loud, impatient tones of voice which are so strangely both indicative and provocative of anger. "A soft answer turneth away wrath." If we could learn to speak softly it would both prevent and cure many dissensions.

Considering One Another.

(6) That is a very comprehensive injunction: "Consider one another" (Heb. 10:24)—a very emphatic word, meaning to take accurate notice, implying a watchful regard for others' feelings, preference and convenience. In how many ways this duty applies. For example, habitual regularity and punctuality, lest by carelessness we waste others' time and upset their plans. The chairman at a meeting where three hundred people had been waiting fifteen minutes for the arrival of one dilatory member of a committee, when he excused himself as being "only fifteen minutes late," replied, "Three hundred fifteen minutes." Again, if rebuke is to be administered, such consideration leads us to administer it in private, to spare the other party needless exposure and mortification. Parents often forget that to violate this principle needlessly affixes a stigma to a child and takes away one motive to good conduct. Hence the emphasis on "telling one his fault between thee and him alone" (Matt. 18:15). Consideration demands courtesy. "Be courteous"—that grace so difficult to describe, but so easy to perceive—what Mr. George Muller called "The grace of graciousness."

Putting Away the Froward Mouth.

(7) How important is that command, "Put away from thee a froward mouth, and per-

verse lips put far from thee" (Prov. 4:24). Note the repetition for emphasis. We are told that "If any man offend not in word the same is a perfect man, able also to bridle the whole body." One of the most exquisite touches of the Spirit of God is in that description of the ideal woman (in Prov. 31:26): "In her tongue is the law of kindness"; not as though she depended on feeling, or restrained temper, but subjected a wayward tongue to the restraints of law. A wealthy Quaker merchant, being asked the secret of his success, answered in one short word, "Civility." But how is this good breeding to be obtained? "Sydney E. Holmes" says well, that "politeness comes of self-forgetfulness, either real or assumed, and its true essence lies in religion." But there are many religious people and people full of self-denying kindness, who are not well bred—simply because they were not taught in childhood to think of the many little things requisite to good manners.

Supporting the Weak.

(8) There is another general injunction: "Support the weak." It expresses an obligation owed by the strong, the wise, the gifted, the wealthy, to those less favored. It is the law of impartation: that those who are in anything better off ought to care for those who are worse off. We are not independent of each other, and to recognize and fulfil this duty of always helping the needy is one of the first principles of the body politic.

Minding Our Own Business.

(9) The companion injunction to this is to "mind your own business" (I Thess. 4:11). As the context shows this is the real meaning. The plain teaching of the Word is that everyone should have his own work and stick to it. To be idle handed is to be busy tongued, tattlers, meddlers with others' business. Few things are more important to family and social welfare than steady occupation, doing one's work that others may do theirs. Idleness breeds idleness and favors gossip and impudent curiosity and interference. It is good for body and soul to have plenty to do and a heart in the work. There is an ethical basis for the motto: "Call on a business man in business hours only on business; transact your business, and go about your business, and leave him time to attend to his business." Let every one work with his own hands and encourage his neighbor to do the same.

Against Self-Seeking.

(10) Jeremiah must have been particularly taught of the Spirit when he wrote: "Seekest thou great things for thyself? Seek them not." It discourages all self-seeking which, in whatever form, is the bane of society. It is the root of the three lusts—appetite, avarice and ambition. It is the spring of jealousy and envy, malice and all hatred. Banish it, and we shall bear one another's burdens and so fulfil the law of Christ.

Briefly to phrase this Domestic Decalogue would read somewhat thus: Make God your partner; exercise self-control; mix truth with love; cultivate humility; keep the peace; be considerate; hold your tongue; mind your own business; help the needy; be unselfish. Can any one doubt that such laws, well kept, would transform family life and social life into a new Eden?

Brooklyn, N. Y.

Does The Mens' Brotherhood Lack Definiteness?

A Reply to Mr. Ewers in "Our Church Men"

By Secretary P. C. Macfarlane.

"Mark what I say, that unless some one great challenging purpose is found this year the whole thing will dissolve into air." This quotation is from an article by John Ray Ewers in "The Christian Century" for November 4, entitled, "An Analysis of the Brotherhood's Task."

Mr. Ewers states his convictions bluntly, and does not for one moment mean that they shall be unkind or shall be considered by anyone as in the light of an unfriendly criticism. They are intended to be helpful. They are so. But a reply to meet the issue squarely must be as blunt, and it will be understood by all readers that nothing which follows is to be construed as in the slightest degree an uncordial expression of personal attitude to Mr. Ewers, whom the writer is glad to count a friend.

His indictment, plain and clear, is "What we lack is definiteness of purpose."

The Model Constitution reads, "Article II—Object The object shall be the enlistment of men in the service of Christ and the Church." Was there ever a more definite statement of purpose since Christ's call to Peter to be a fisher of men.

Accomplishments of the Year.

Says the critic "Perhaps two-thirds of the enthusiastic men at the sessions were unidentified with the movement." We should like to go farther, and suggest that probably nine-tenths of them were unidentified with the movement. The movement is but a year old. Is it any arraignment or indictment or does it prove anything that out of three or four thousand men gathered at a great convention from all over our Brotherhood but a very small minority of them have yet aligned themselves with a movement with whose principles they had so little opportunity to become acquainted? For the most of the men in that audience the Brotherhood Movement and its significance only dawned when they felt the thrill and power of that convention itself. The test of the value of the movement and its power of appeal is not "Was every man who entered that convention a member of a Brotherhood of which he knew little or nothing?" The real test is whether (to take the figures of our reviewer) two-thirds of the men who went away from the Brotherhood sessions went saying, "I shall not identify myself with it because it can mean nothing to me personally." This is a fair test—not the former. Measured by it, was the Brotherhood Convention a failure? Did it lack definiteness of results? Such a thing had never been before. The first clear aim of the Brotherhood in its first year was to bring our men together, to let them see themselves and feel themselves and to catch that vision which Mr. Ewers himself confesses in his exclamation, "What mighty possibilities!" To create that impression of the power, and passion, and promise, and purpose, that lies in our manhood, to emphasize the fact that these had been hitherto undirected energies, was the very first goal and objective point of our organization.

Is It Scattering Energies?

This interest is the definite result of definite plans.

But the article referred to returns again to the charge, "We are scattering our energies; we lack definiteness." Again I beg to affirm that we are not scattering energy, that

this movement has never lacked definiteness of purpose, and that from the moment of its inception it has moved steadily forward with a singleness of purpose such as has seldom characterized any movement among us. The basis upon which we would build a local organization is the Brotherhood covenant, the second and important section of which reads, "I further promise to pray each day of my life for the extension of Christ's Kingdom and the union of God's people; and agree to make a personal endeavor each week to bring at least one man under the sway of Church and Brotherhood influence." There is nothing indefinite about this. On the contrary, it is so definite that some men shrink from the point of it. Hundreds of men's clubs have been formed among us with all sorts of methods and plans and objectives. But it was and is our conviction that no men's organization can succeed in the Church that is not definite in its emphasis upon the very highest elements of Christian living and Christian enterprise, and these must root themselves in a life of faith, which is to say, a life of prayer and service. The charge of Mr. Ewers is that "The general constitution is too vague. It permits almost anything." We do not think the constitution is vague. It is as clear and sharp in its emphasis upon the things that men ought to do in the Church as anything can very well be. It is broad, not narrow. May it not be possible that some of us fail to catch the breadth of the Brotherhood vision? They fail to realize that what will work in Los Angeles may not work in Richmond, Virginia, and that what the men in the East End Church in Pittsburgh can do successfully may not be done at all in the Central Church in Pittsburgh, and that when we put forth a model constitution it must be adapted to conditions everywhere. The constitution, without being vague, is broad enough to cover or permit to be covered the whole field of Christian activity under Christ. If the Great Commission is "vague," if the Golden Rule "lacks definiteness," if the last and greatest commandment that we love one another "permits almost anything," then the Brotherhood movement and its covenant and model constitution are open to the same charge; otherwise not. Our model constitution proposes as definite aims the enlistment of men for the ministry, the enlistment of men and money for missions, the enlistment of men in the study of the Bible, Brotherhood help to the Brotherhood man in distress, the development of fellowship among the men of the Church, the application of business standards of efficiency in Church work, the man's responsibility for the boy in the Bible School and in his social life, and the higher development of the spiritual life of our men. There is absolutely nothing indefinite about these aims.

Aims Being Accomplished.

Furthermore, these are aims that are actually being accomplished in the first year of the movement. At the Iowa State Convention at the close of the Brotherhood sessions, several young men volunteered for the ministry. In one of our Ohio churches, the Brotherhood men are subscribing the money to bring a young man from China to one of our colleges and educate him and return him to China for missionary service there. All through the country men are being enlisted to study the Bible, and our Brotherhood move-

ment is having a part in this work. Bible classes have been organized because a Brotherhood has been organized, and they are being kept up with sustained interest because of the Brotherhood impetus, because of the larger thing to be, because of the larger circle of the Brotherhood fellowship. Our magazine, "Christian Men" carries regularly the Bible School lessons, and scores of Bible Schools are now using them for this purpose.

Takes Time to Grow.

There is not a doubt that as Mr. Ewers says, there are men who are asking themselves the question, "Why should I belong to the Brotherhood?" This does not prove that the Brotherhood has not a definite purpose. It takes time for a movement to grow, time for it to be understood, time for it to be appreciated. We are not in a hurry to line men up on the Brotherhood movement. We are not urging reluctant men to join it, nor reluctant pastors to organize the men. The result would be failure. The movement is in its infancy. We are all groping. We try to understand. In all humility we study the results thus far accomplished. We are grateful for the thoughtful criticism of earnest, honest men like Mr. Ewers and others. The calls from pastors who wish to organize their men are greater than we can answer. We do not wish the movement to grow too fast. We have perhaps today one thousand men definitely lined up on the covenant. We shall expect to go up to the Convention at Topeka next year with five thousand men so lined up, and we will have a great convention. We draw no individual comparisons. We are perfectly content to wait for a minister to organize his men, until he feels that he understands the Brotherhood principles better or is more fully in accord with them. We shall be glad in the meantime to see him organize his men on some other basis. We will lend him all possible assistance while he works the problem out. If he finds a better way to do than we have done, we will cheerfully throw our covenant cards and constitutions and plans into the ash heap and take his. We are moved by no vain or foolish pride. We honestly believe that under God in the Brotherhood movement are tremendous possibilities. We are speaking definitely of what we know and feel. We are silent where we are uncertain, but the things upon which we are uncertain are the details. We wonder if any man has ever really complained because the Brotherhood does not swing itself into line with foreign missions. The Brotherhood is in line with foreign missions. The first line of the second section of its covenant involves prayer for the extension of Christ's Kingdom, and in our addresses and writings we continually point out that it is not possible in the psychology of prayer for a man to pray for that for which he will not also work. One of the great addresses of our convention was upon the foreign mission plea, by Secretary Corey of the Foreign Society. We urge that before the March offering every Brotherhood shall hold a meeting or a series of missionary meetings, and pledge every member of it to an offering for foreign missions, and co-operate with the pastor and get the greatest possible offering from the Church. This is not indefinite. As to civic reforms, we urge the appointment of a civic committee, whose duty it shall be to study the attitude which the

men of the Church should entertain toward civic problems, and bring these civic problems before the open meetings of the Brotherhood for frank and helpful discussion. Social betterment is mentioned. We urge committee work on this line. One of the big things we emphasize is the development of the social life of the men of the Church. We emphasize the devotional. We stand behind all of these great enterprises for the advancement of the cause of Christ in the hearts of men.

Scope of the Movement.

The movement is a big thing. Its scope is as wide as the human race; its promise of usefulness as long as the purpose of God.

The way to make a Local Brotherhood successful is to organize it with executive officers who have the skill to appreciate the many-sidedness of Christian activity and masculine needs, and who will provide activity for all the men of the Church, those men who can be interested in foreign missions to direct the energies of the whole group of men in the foreign mission propaganda, and home mission men in home missions, and the sociologically inclined to plan for social betterment; the men interested in civic reforms to things civic; the men concerned with the necessity for the deepening of the spiritual life of men with the devotional work of the Brotherhood; the Bible School enthusiast to the adult Bible Class; and so on 'round the whole circle. The surest way to kill the Brotherhood movement, to dissipate its splendid enthusiasms into the thinnest of thin air, is to hitch it to any

single particular great challenging goal, if that goal is placed one whit short of the very highest purposes of God as expressed in the Great Commission, the Golden Rule and the last and greatest Commandment. The Brotherhood movement is a thing of immense significance. It cannot be side-tracked; it cannot be compressed into the narrow line of any particular man's interest, but must represent the whole. It cannot turn aside from great purposes of Bible study, mission endeavor, social culture, etc., to the mere building up of figures, to the mere erection of monuments, or anything of the sort. Let us really get this vision. The Bible School is the Church of Christ studying the Bible. The Brotherhood is the Church of Christ enlisting, organizing, employing and directing its men. Nobody thinks of committing the Church alone to the foreign mission problem to the exclusion of some other single interest, nor to sociological work to the exclusion of all else. Neither can you do the same with the Brotherhood organization. Its lines are as broad as the lines of the Church. Its specialty is the direction of the masculine. It does not supersede the Church—it is the Church's method of employing its men. No Church can abandon Bible study to push the foreign mission propaganda. No Church can emphasize home missions to the exclusion of foreign missions. No Church can emphasize its prayer-meeting life to the exclusion of its Bible study life, but the ideal is the Church perfectly rounded, and thoroughly furnished forth unto every good work. This is the scope of the Brotherhood movement also.

of New York, did send a very strong letter endorsing Heney. But the statement made by a Protestant minister that on the "Sabbath of Justice Day" all creeds united for the common good is true in a limited way only. If the Roman Catholic church of San Francisco had seen fit to enter the fight as did the other churches the outcome would have been very different, for the former can outvote all churches combined. This city is the seat of papal power on the Pacific Coast; the stamp of the Latin is over all, and will so remain for some time to come. Protestantism in San Francisco proper is weak. There are but 14,000 "attached" out of a population of over 400,000.

Protestantism's Weak Spot.

But Protestantism has done but little for the masses in this great western city. Certain forces have perhaps prevented them from doing what they would like to do. Still, the churches are tardily learning that they can not retreat before the so-called masses and then go down in carriages and automobiles and vote them. It is a far cry from Pacific avenue to the Mission district; a long way socially and politically from a Marine View to Barbary Coast. The only way the church can vote the people is to live with the people. An election day visit will not suffice.

Temperance on the Pacific Coast.

Who dreamed just a decade ago that a California town of 30,000 people could vote out the saloon? True, down around Los Angeles, which is hardly representative of the spirit of the West, there has always been more or less temperance agitation and some truly notable temperance victories. But up in the heart of the San Joaquin valley there is a real California town that voted out the saloons—Fresno. Just a few years ago, Mexicans, half-breeds, and certain devil-may-care individuals from the East made Fresno a typical western town. The saloon was one of its chiefest institutions. (Saloons have been chief institutions in California from the beginning.) But this city of Fresno voted out forty saloons and did it cleanly and handsomely. It caused quite a flurry in the local wine market; and dire were the predictions. You see, there are quite a few church members in California who have wine grapes. This fact is the cause of a serious problem before the temperance people. The beer business and the saloon as an institution in order to save themselves are saying that the death of the saloon means the ultimate death of the wine industry. The Anti-Saloon League is really caught in a strait betwixt two. For the most part it maintains a discreet silence, declaring only that it is after the saloon as an institution per se.

"Wine is a gentleman's drink," says the native son grape grower in the midst of temperance agitation. "Beer is a poor man's drink," replies the Middle Westerner who has crossed the mountains, is far from home and the old church, and owns a brewery. "Whiskey is fo' high grade whites, suh," declares the Southerner who retails the juice of the corn for some Kentucky establishment.

Meanwhile all western saloons are "house cleaning" and trying hard to look respectable, for there is a cloud on the horizon, be it no larger than a man's hand.

Work-a-Day Faith

Dost wonder, seeing Hope accorded place
Among the holy three,
Deeming she wrought with her buxom face
Her white robed company?

Hope is Faith's very self in common weed
And work-a-day employ,
Who, while she bustleth o'er some household
need,
Singeth for heart's own joy.
Frederick Langbridge.

The San Francisco Election

By J. R. Perkins.

The churches of San Francisco took up Francis J. Heney's campaign for District Attorney and lost. Charles M. Fickert defeated him decisively. The Sunday before the election the Protestant churches held a mass meeting in Van Ness theatre. Just to make it seem a fusion of all creeds letters were read from a Catholic priest, a Jewish Rabbi, and a Methodist Bishop of local note. The chairman, without the semblance of tact, presented Mr. Heney with a Bible. He accepted it with becoming modesty, mingled with real feeling, and the audience cheered. Two days later the church people woke up and read of Mr. Fickert's 9000 majority. "For shame, San Francisco!" the church people, and many others, are crying. They are saying that it is base ingratitude on the part of the city towards a brave, earnest fighter—the people's leader.

Heney Has Enemies.

And it does seem passing strange. Just a short while ago when Heney was struck down by the bullet of a would-be-assassin, the whole city seemed to mourn. But the whole city didn't mourn. Either that or public sentiment is very much like the trained athlete—liable to sudden and pronounced reversals of form. Barbary Coast and the Tenderloin didn't mourn. The Higher Ups and the bought press of San Francisco didn't mourn. Today—for this is the actual morning after—we church people realize who mourned and who didn't.

McCarthy's Support.

But this was not all. P. H. McCarthy, candidate for mayor on the Union Labor ticket defeated Dr. Leland—the choice of what we sometimes term, "the better element." Again, the churches realize that at an election the bigger element is better than the better element.

Mr. McCarthy had said that San Francisco should be the "Paris of America." This sounded bad even to the friends of union la-

bor. Two interpretations were placed on his words. The expert casuists became busy. The church people were sure that he meant just what he said; and, that in event of his election there would be a return to the days of Schmitz and Ruef. (It has been said that Mr. McCarthy was the friend of both.) Placed on the defensive, the union labor nominee said that he had spoken in general terms. Anyhow, the churches interpreted him literally and fought him accordingly. Barbary Coast interpreted him after the fashion and the desire of its own life and supported him accordingly. Of course union labor was loyal. Union labor is always loyal in San Francisco. But sometimes there is fanaticism. The writer recently had some cards printed announcing a series of sermons. A union office did the work, but neglected to place the union stamp on the cards. Three members of my church quickly noted the omission and quickly required an explanation. They got it, but do not seem exactly satisfied. Still, the writer would not have had a non-union shop to have done the work. But convincing some people is impossible. But this is beside the mark somewhat.

The Part of Rich Criminals.

But did Barbary coast, the tenderloin, and union labor defeat Mr. Heney? Hardly so. Evidently, he was defeated by the higher ups—the rich criminals who have been near jailbirds since Heney has been Assistant District Attorney. Some men are remembered by those they kill—Booth because of Lincoln; some are remembered chiefly by those they defeat—Meade because of Lee. Many believe that Chas. M. Fickert will be remembered only by his success over a National figure—Francis J. Heney.

The Attitude of the Churches.

The attitude of the churches in the recent municipal struggle in San Francisco is interesting. Protestantism and Catholicism hardly struck hands. True, a single priest, now

The Book World

RECOLLECTIONS, BY WASHINGTON GLADDEN, is autobiographical, and yet this feature is so unobtrusive, that the book may be said to be more of a description of the political and social conditions, of the habits of thoughts of the people, and their great concerns, at various times during the past fifty years since the revered pastor of the Congregational Church of Columbus, Ohio, began to take interest in the affairs of state and church. No reader of this review will question the value of such a description written by such a man as Dr. Gladden. Certainly no preacher of our generation has taken a more intelligent and constant interest in the great questions that have been before the people of our Land, than has Washington Gladden. No preacher has contributed more that he to the progress that has been made toward national and civic righteousness. In "Recollections" is the story of that progress described with sympathetic touch, and in unsurpassed literary style. As the author

raphy,' was the answering comment, made after a brief examination. 'That isn't what I'm after. Can't you tell me something else?' 'No, I don't want to tell you anything else, just now; and if you will read the first forty pages, I don't think you will want another book until you have finished this.' The applicant felt duty bound to read the first forty pages, and in doing so became so interested that he had finished the book almost before he knew it. Then he read it again and again. To this Mr. Faris traces his belief in the value of biography for boys, and in the present volume which presents about forty-five brief biographies of inventors, statesmen, authors, merchants, teachers, and preachers, who have won their way will be seen his purpose to inspire boys by the story of the successful fight made by these great men. The book is well bound. Very suitable for a Christmas present. (Frederick A. Stokes and Co., N. Y. \$1.50.)

WALKS WITH JESUS IN HIS OWN COUNTRY, by Georgia Louise Chamberlin and Mary Root Kern. Some months ago the authors of this volume published a book under the general title "Child Religion in Song and Story." That volume, which will now be called "The Child in His World," is happily supplemented by the present work which, in a series of forty lessons, embraces the truths which childhood can most easily derive from the character and conduct of Jesus. No effort is made to present a life of Christ in chronological order. For this conception of the subject the child has no capacity at the age for which this volume is intended. It occupies rather an appropriate place in the elementary division of Sunday-school work, and is one of the volumes in the Constructive Series of Bible Studies published by the University Press and now finding a rapidly increasing use in the Sunday-schools. The lessons are on such themes as "Childhood in the Home," "A Journey with Mother and Father," "Ideals of Conduct as Represented by Stories," "Jesus Teaching About the Heavenly Father," etc. The material is arranged in just such manner as to be most easily applied by the teacher. There is a statement of the aim of the lesson; then the preparation of the lesson; then some suggestions for songs, informal conversation, prayer, text exercise, the lesson story, group work, and the closing features. In an appendix the book provides a number of appropriate songs for the children's use. Accompanying this volume there is a notebook with outlines of work to be done by the pupils in connection with the lessons. Places for the pasting of loose pictures which are provided, and for the coloring of other pictures for which there are colored crayons are left. Teachers who are interested in this or any of the other volumes of the Constructive Series, which now covers all the grades of Sunday-school work, may receive circulars of information upon application to the University of Chicago Press. University of Chicago Press, Chicago, 1909. \$1.38 postpaid. Note book accompanying \$4.50, postpaid.

WINNING THEIR WAY or BOYS WHO LEARNED SELF HELP, by John T. Faris, meets a need felt by every one interested in boys. The Author thus introduces his work: Years ago after devouring every story for boys upon which he could lay his hands, the writer of these life sketches appealed thus to a friend who had shown him the way out of many a difficulty. 'I think I have the very book for you,' was the answer of the friend, and he took a volume from his desk and handed it to the inquirer. 'It is the story of a boy who for years had the hardest kind of a time; but he made a useful man of himself just the same. From the first page to the last the book is absorbingly interesting.' 'Why it's nothing but a dry biog-

sists of hymns, scripture readings, and responsive readings for use in the opening and closing exercises of the school. These exercises are all arranged under general subjects as "The Majesty and Power of God," "Companionship with God," "Prayer," "Christian Service," "Christian Righteousness," etc. Thus arranged, it is an easy matter for the superintendent or leader to arrange for unity in the service. The book has the further advantage of being tested by experience. These services have all been used in the Sunday-school of the Hyde Park Baptist Church, Chicago, and incorporated into the book only after they had proved their worth in actual service. (The University of Chicago Press.)

A MISSION TO HELL, by Edward Ells, is a unique story, with what one may safely call a striking title. The story opens in heaven about 2060 A. D., earth time. Nathaniel Prester, a former Presbyterian minister (saved by grace), is allowed to go upon a mission to hell, to look for his brother and other brothers. Hell is found occupying the same universe as heaven, but by reason of moral distance has been hitherto unperceived. Here the good preacher is represented as presenting the gospel, hearing the stories of temptations, almost successfully met, of unearthly struggle, and to see hope brought at last to the sufferers. This is surely something new in literature. The author has a serious message, and embodies it as a narrative, that is at least startlingly original and realistic. One may not, however, say so much for the choice of such imagery for our day, when the thought of the day, in every realm of scientific interest has made the old imagery of Milton's time absolutely impossible. (Sherman French & Company, Boston, \$0.80 net.)

THE QUEST OF THE YELLOW PEARL, by P. C. Macfarlane, is a tale modeled somewhat after the fashion of Henry Van Dyke's "Story of the Other Wise Man," and in many respects equally well told. The story was originally produced to be read to the author's Sunday night congregation in Alameda, California, and was afterward printed in the Christian Endeavor World. It now appears from the Revell press neatly protected in an envelope of exquisite design. It will be a happy, adequate and inexpensive solution of the Christmas gift problem for many people. New York: Fleming H. Revell Co. In envelope, 25 cents; cloth edition, 50 cents.

THE STORY OF HEREWARD, by Douglas C. Stedman. Students of early English tradition will recall the name of Hereward, who was one of the Saxon patriots of the time of Lady Godiva and Edward the Confessor. His story and the times in which he lived are recorded in the chronicles of that age. As one of the champions of England in the 12th century his story has all the elements of romance which the youth of our day loves to recall, if he has an interest in those events of history which are at the same time romantic and stirring. The book is beautifully illustrated by Gertrude Demain Hammond. (New York: Thomas Y. Crowell & Co. Pp. 277. \$1.50 net.)

There is no wind but soweth seeds
of a more true and higher life,
Which burst, unlooked for, into deeds
With fragrant, wayside beauty rife.

Within the hearts of all men lie
These promises of wider bliss,
Which bloom in hopes that cannot die,
In happy, sunny hours like this.

—J. R. Lowell.



Rev. Dr. Washington Gladden.

passes along from "College Days," through the days when he was "Putting on the Harness," as pastor of a little church in Massachusetts, and his experience as one of the editors of the New York Independent, and then through his later pastoral life, he has much to say of educational, political, social, and ecclesiastical policies then and now. There are frequent expressions of general judgment of certain types of conduct, individual and social, such as one might expect to gain by a personal acquaintance with this grand old man, who has through all these years been alive to every interest of humanity. The book is printed on the best book paper, and beautifully bound with gilt edge. For men of mature years and those who have lived through these fifty years, this book would make a choice Christmas present. (Houghton Mifflin Co., N. Y. \$2.00 net.)

WINNING THEIR WAY or BOYS WHO LEARNED SELF HELP, by John T. Faris, meets a need felt by every one interested in boys. The Author thus introduces his work: Years ago after devouring every story for boys upon which he could lay his hands, the writer of these life sketches appealed thus to a friend who had shown him the way out of many a difficulty. 'I think I have the very book for you,' was the answer of the friend, and he took a volume from his desk and handed it to the inquirer. 'It is the story of a boy who for years had the hardest kind of a time; but he made a useful man of himself just the same. From the first page to the last the book is absorbingly interesting.'

'Why it's nothing but a dry biog-

The Coign of Vantage

Copyright applied for

A STORY OF THE TRUSTS

BY JANE RICHARDSON

CHAPTER TWO.

The Wire Fence Works.

Mullins drew up at the Wire Works, gave the reins to his son and said:

"I want to get out and see Randall a minute."

Billy was thin and undersized with pale eyes and freckled skin, sandy hair and eyelashes and he endeavored to atone for the feeble and colorless handiwork of nature by arraying himself in the most conspicuous attire.

He was in all respects, a contrast to his burly father, whose tailor was not interfered with. The paternal taste for display was gratified by one immense diamond that blazed flamingly upon his shirt front.

B. F. Mullins had never been called by his Christian name, the pleasant familiar fashion which obtains in old communities, where men had grown up together from boyhood. He was known as "B. F." and was pronouncedly of that common type which exists and thrives in every state in the Republic, and is much more a peculiar product of "triumphant Democracy" than of know his origin precisely; he had been employed as an errand boy by a merchant in Carlinville, and "by strict attention to business" rose to a clerkship; then to a partnership. Upon the death of his benefactor he took over the business, and most of the funds that belonged to the widow and orphans. The foundation of his substantial fortune thus laid, he increased his wealth by similar operations in other directions. He was a shrewd investor with no inconvenient scruples and no more feeling than a toad. He had a keen eye for the main chance which he termed "honest competition," but which the victims would have defined differently.

No sorrow, want, helplessness could move him; his shibboleth was "Business is business," and on this uncompromising basis all his affairs were ordered.

There was good reason for Susan's clouded brow as she saw him driving by. Early in their married life Alonzo had fallen into B. F.'s clutches and was released only by Dick Randall's generous intervention.

"Shouldn't have borrowed money when he knew he couldn't pay," B. F. had remarked. "I'm not a philanthropist, settin' young people up in housekeepin'."

Close at hand Mullin's face was not reassuring; the thick red neck was covered with gray bristles; and the small gray eyes, set close together, were as restless as the antennae of a food-hunting insect, darting here and there as if to detect something that might be absorbed; his full lips were coarse, and his nose was broad and vulgar. He was not a man to whom a child would have held out its hands, or in whom a dumb brute would have instinctively recognized a friend. He lived in the biggest and showiest house in Carlinville, but his family, as well as himself, were simply tolerated. Elsewhere their money would have been more potent, and they more influential, but among the ostentatious people of this small Indiana town it availed them little. Dollars alone did not, as yet, answer the only question which was ever asked of those who were received and welcomed into its best social life. "Who and what are you?"

Mullins stamped heavily toward the office of the works. Randall, who saw him coming,

was not over-pleased. He had finished dictating his morning's array of letters and sat reading his newspaper, while Mary Benson, the stenographer, clicked away at her machine in the outer office.

The visitor entered without ceremony. He always said that he was no respecter of persons, and shaped his manners accordingly. "Howdy Dick," he said, extending his huge, hairy hand.

"Good morning," Randall replied, rising a slight, though athletic figure, with a commonplace face whose chief claim to favor was its kindliness and frankness.

"How's business?" was Mullin's next remark.

"Oh, fairly good."

"Hain't runnin' behind yet with them fool notions of yourn about over-payin' your men, and lettin' 'em off oftener than they have any right to go, eh?"

The impertinence of the speech was characteristic. It was B. F. Mullins' way of saying "just what he thought."

"No; I'm not running behind, nor likely to."

Mullins smiled skeptically.

"As to the question of wages," Randall added quietly, "that's purely my own affair."

"Oh, certainly—certainly—of course!" said the visitor with a gruff laugh, "I was just jokin'!"

"Some jokes are more agreeable than others."

"That's so—but, if you don't mind, I'd like to take a look around the shop."

Randall was not especially gratified at this mark of interest. He was rather vexed; for it was a well known fact that whenever B. F. Mullins appeared upon the scene it was not from pure disinterestedness. Could he have found any reasonable ground for refusing, he would have said "No," but it was apparent that his letters were all dictated and that he had been reading his newspaper. His visitor had chosen the hour when he knew he would be at leisure.

The two men were thoroughly antagonistic. Mullins considered Randall little short of a fool. A man who could be satisfied with a comfortable fortune and wanted no more was something beyond his sordid comprehension.

"With thousands of dollars piled up in the bank, and chances to make a hundred per cent on his investments, with no risk, and yet he won't do it! He's the biggest fool I ever heard of!" he had said with much disgust. Just how the hundred per cent was to be made "B. F." did not specify; but he knew from experience. He had once approached Randall with a liberal proposition "to let him in on the ground floor" in some scheme more than questionable and Randall had replied coldly, "Neither ground floor nor attic, Mr. Mullins, I do not make money in that way," and from that day the unscrupulous promoter hated him.

Randall threw aside his paper and rose reluctantly. It was all one to his visitor; such men have a way of walking rough-shod over scruples, preferences and conveniences which interfere in any enterprise they may have in hand.

The two men crossed the yard where a special track had been laid on which stood a number of box cars. From some of these workmen were unloading the heavy slugs from which the wire was manufactured;

others they were loading with the finished product of the works. Mullins took a mental inventory of it all, and remarked:

"You seem to be busy; trade must be good."

"It is," replied Randall briefly.

"I s'pose you've got a pretty big custom round in this part of the country?"

"It's well enough," acknowledged Randall, but he did not go into details.

Within the shops, which were spacious, light and well ventilated, the fresh air from the open common, upon which the building stood, sweeping through them, were other evidences of prosperity. The drawing machines rumbled monotonously, the wire being stretched from the rolls into the requisite density and wound like yarn around the wooden swifts. Elsewhere the sharp barbs were knotted and clipped with the same precision. The men were busy, intent upon what they were doing, but they looked up long enough to see Mullins enter the door bearing the wire, they made no effort to hide their unfriendliness. There was not a man among them who did not know him by reputation and thoroughly distrust him; and there was not one who did not suspect instantly that he was there on business of his own, to their disadvantage. There had been rumors that a recently organized trust, in which Mullins was largely interested and which Randall had refused to join, had its eye on the Carlinville Works.

Randall's reticent admission that business was good was more than affirmed in Mullins' apparently casual visit. He perceived, in spite of his surly criticism to Randall, that the men worked cheerfully and steadily and that no coercion was required to keep them at it.

"Men who must be watched are not the men I want about me. I treat my employees fairly and I want them to treat me in the same way; and stealing time and taking my money is not fair play!" This was Randall's unspoken opinion and there had never been any need to put it into words, so clear was the understanding between the employer and the employee.

Had Mullins been a man of ordinary sensibility he must have perceived how coldly he was regarded, as he went from machine to machine. A few of the men gave him a surly nod; others turned away as he passed.

Alonzo Johnson was at his post in the engine room with his handsome young helper, Teddy Wilkins. It was a matter of pride to Susan that her husband never went to work on Monday morning without a clean, white "overalls."

"All I want to know of another man's wife," she often said, "I can tell, easy, by the way she sends him to work on a Monday morning. If he's wearin' the same old, greasy overalls then I know he never has a decent bite to eat, and his house looks like fury!"

Randall could well stand this severe test, and he was a living evidence of Susan's thrift. He was a tall bony man with large light gray eyes, thin brown beard and hair, a soft, gentle voice, and stooping shoulders; just such a mate as Nature, when left to herself, selects for a woman of Susan's type. Plodding and slow, he made up for the latter defect by a dogged perseverance that knew no flagging. Like the reserve of all habitually silent people, Alonzo's reticence won for him a reputation for intelligence no one questioned or investigated.

Teddy Wilkins, a splendid young athlete, standing six feet in his stockings, thought "Lon knew a heap more'n he let on!" They agreed admirably and Teddy had even confided to Lon his hopeless passion for Mary Benson, Randall's pretty typewriter. They boarded in the same street and Teddy, whose work began much earlier, watched her every

day from the engine house windows when she came to the office promptly at eight o'clock.

Teddy was expatiating on the coming elections when Mullins and Randall entered the engine room.

"You still stick to the old tu'penny ha'-penny engine, I see, Dick," said Mullins, who noticed the two men, only as adjuncts to the machinery.

At this insult to his engine which was like his own flesh and blood, Alonzo fixed on the officious speaker a gaze that was a mixture of reproach and contempt. There was certainly no evidence that it had outlived its usefulness; all the brass mountings had been polished until they shone; he knew that the boiler was as clean "as a lady's tea-kettle," and he kept a careful eye on the gauge as he moved about the tidy place.

"Now, you know, I'd sell that worn out old rubbish to the first junk dealer that came along," loudly remarked "B. F."

"Possibly!—But you're not the owner of the shop, and you're not likely to be!"

"Don't know about that, Dick!" Mullins rejoined jocularly. "You can't tell what may happen; queer things than that come round when you least expect it!"

Alonzo and Teddy were listening. Under his breath Teddy called Mullins an "old blow-hard." "I don't see how Dick stands him. I'd kick him out!" he muttered aside to Alonzo. "Hang his impudence!"

A personal element entered into the young man's bitterness; he had once seen Billy Mullins walking home with Mary Benson, and she had passed by him with the slightest nod, wreathed with smiles of gratified vanity.

And he was told that "it was not the first time." No doubt this had much to do with his contemptuous estimate of "the old man."

Alonzo did not consider the visit so lightly. His feeling toward Mullins was something like the dread that a man entertains toward the species for the rest of his life, who, in childhood, has been torn and mangled by a vicious dog. He had heard the talk about the Trust and Mullins' interest in it, and he felt an ominous sinking of heart as he now recalled it. He did not believe that Randall would willingly surrender the works to Mullins, but, sometimes, even the best of men become involved. If Mullins was to be their task-master, God help them! A depression took possession of him that haunted him all day, nor was it entirely dispelled by the hot supper Susan had ready for him when he went home in the evening.

When Mullins left the Works he had a very clear idea as to their value; he knew how many men were employed, and had noted their skill, and lack of skill, checking off mentally those "he wouldn't keep at any price!" His inspection had been careful and thorough, from the yards to the engine room; he had gone the rounds and he was satisfied and convinced of the practicability and desirability of what he had in mind.

He chatted pleasantly with Billy as he rode homeward, and remarked genially:

"Carlinville's the finest town in the country, and for my part I wouldn't live nowhere else!"

Billy with an object in view said with enthusiasm: "You bet it is! Right you are!" And at once "struck" his father for a cheek—and got it.

tive on the subject of slavery, both pro and con.

Liberty, Mo.

A Distinction Without a Difference

By W. T. Moore.

It is to be regretted that some of our able speakers and writers are spending much time and space in making a distinction without any difference whatever. It seems that, at least, two of the Centennial speakers were guilty of this useless waste of opportunity. It also seems that some of our great men are beginning to find fault with the Campbellian motto, "Where the Scriptures speak we speak, and where the Scriptures are silent, we are silent." The time was when the only perversion of this motto was found among those who applied it in condemning missionary societies, organs in churches, etc., but it now appears that some of our most progressive men wish to get rid of the motto entirely by declaring that it has failed to accomplish what was intended by it when it was first proclaimed.

Now, I have the greatest respect for these good brethren. I most sincerely believe that they are aiming at something of very much importance, and doubtless the chief aim is the union of Christians. They tell us that the motto was all right for the early period of our movement, but that it is no longer a worthy battle cry for those who are pleading for the restoration of New Testament Christianity.

This remarkable contention is founded upon the assumption that the motto in some way invalidates the claim that the church is founded upon Jesus the Christ, and that, therefore, Christian union can come about only by listening to Him speak, rather than listening to the Scriptures speak.

Now I wish to enter my protest against this apparent juggling with facts. No one has ever contended that the Scriptures should take the precedence in authority of what Christ speaks. Certainly our pioneers never even dreamed that there should be any difference between what the Scriptures speak and what Christ speaks. It was this very fact that the two speak the same thing that made the Campbellian motto a potent influence in the past history of the Disciples. Undoubtedly we must hear what Christ speaks. But how can we hear what He speaks unless we first of all listen to what the Scriptures speak? We know nothing of what Christ has said except through the speaking of the Scriptures, and when these Scriptures tell us that He is the foundation of the church, and that we must build on Him, we say that where these Scriptures thus speak, we must speak also. But if the Scriptures did not speak as they clearly do, how could we know what Christ speaks?

Personally I am growing somewhat tired of an apparent effort to undervalue some of the fundamental teaching of the pioneers for use at the present day. I believe most profoundly in progress, but I do not believe in that kind of progress, or rather attempt at progress, which first of all sweeps away the ground on which progress makes its steps. We must have some things that may be regarded as permanent, and two things, at least, we have a right to place in this category, viz., the Word of God and Jesus the Christ. The former abides forever, and the latter is the same yesterday, today and forever. I have the greatest respect for every soul who is earnestly pleading to present to the world Jesus the Christ, in all of his ineffable attributes and offices as Prophet, priest and King. But for one, at least, I have no definite and unmistakable knowledge of this Christ, except where the Scriptures speak, and consequently I cannot

Our Readers' Opinions

Jasper T. Moses: His College Story

By A. B. Jones.

In the Christian Century for August 26, 1909, is an article by Jasper T. Moses on "Butler's First Graduates." The story as Mr. Moses relates it is so incredible and absurd that one is surprised at the temerity of the writer. That the faculty of Bethany College, with Alexander Campbell at its head, could perform the part assigned it in this ludicrous story, no sane man, as it appears to me, can believe. We are left to conjecture the motive that prompted the writer of this article, to its publication in the Christian Century. Was it political prejudice seeking to throw a fire brand among us on the eve of our Centennial celebration? Was it to array Butler vs. Bethany College? Was it to create a prejudice against Bethany College in order to forestall the effort being made to increase its endowment?

Mr. Moses represents the faculty of Bethany College as expelling ten students from that institution "solely in the interest of peace," because one of their number preached a sermon before the faculty and students that "dealt strictly with religious liberty." Does Mr. Moses believe that unreasonable statement himself? The story of Mr. Moses doesn't hang together. He says the offensive sermon was "strictly on religious liberty," and yet he says the preacher "spoke of the liberation of the Russian serfs and mentioned England's recent payment to free the slaves of the West Indies." We are told that this sermon was preached before the faculty and students. If the faculty heard that sermon, were they not capable of knowing whether it "dealt strictly with religious liberty"? And could they not tell whether "The young preacher had not even thought of the current slavery issue in connection with his discourse"? The case as stated by Mr. Moses needs to be revised if it would have plausibility.

Does Mr. Moses get the facts of his story from his own personal knowledge or at second hand? I am near seventy-eight years

old, and I have a very distinct recollection of that occurrence in Bethany College. I was never a student at Bethany, and have no personal knowledge of these matters. But I read in the papers at the time what Mr. Campbell and others had to say about this affair. My impression then was, and my impression now is, that these ten young men proposed to enlighten the faculty and students of Bethany on the evils of slavery as it existed then in the United States, that they were agitators, and one of them took advantage of his pulpit ministration to air his views on this subject. The result was a disturbance of the peace of the college life.

Thomas and Alexander Campbell were both opposed to slavery. Alexander Campbell came to own slaves through his marriage. He afterwards set his slaves free. Mr. Campbell's sympathies were with these ten young men in the matter of slavery. But the institution was imbedded in the life of the nation by the constitution and laws of the country. There was a right and a wrong way to deal with it. These young men were adjudged disturbers of the peace, and as such were required to apologize. They refused to do this and were expelled from the college. North Western Christian University received these young men into its classes. Mr. Campbell protested against this as a violation of that code of ethics which obtains among colleges.

I have aimed to interpret these facts correctly. There are others who understand the case even better than myself. Pres. Loos and J. W. McGarvey and W. T. Moore were in Bethany College along in those years. If I am mistaken in any important particular I hope they will correct me.

That there was wrongdoing on the part of other students, I do not doubt. But these ten young agitators were the aggressors and provoked the trouble, and the faculty of Bethany College are not censurable for their course. We must bear in mind that the public feeling at that period was very sensi-

know what he speaks until I am willing to trust implicitly what the Scriptures say about Him, and what He declares we should do. Surely the time has come when all this playing hide and seek with the fundamental facts of our religion should be remanded back to that old literary curiosity shop where our fathers piled up the rubbish taken from the walls of spiritual Jerusalem.

Of course, there may be room for difference of opinion with respect to some things found in the Scriptures, but there is also room for difference of opinion with respect to Christ Himself, as is proved by the fact that many do not regard Him from precisely the same point of view. But Mr. Campbell explained the motto, under consideration, by declaring that only such things as are plainly taught by either precept or example in the Scriptures, should be made a test of Christian fellowship. If the Christian world would adopt this interpretation of the motto, there would be no difficulty whatever about Christian union on the one foundation of Apostles and prophets, Jesus Christ Himself being the chief corner stone.

It is freely admitted that the question of *emphasis* may have some importance in the statement of these respective mottoes. It may be the time has come when we ought to emphasize more strongly than ever before the fact that Jesus the Christ is Himself the foundation of the Church, and that Christian union can only be effected by recognizing this as the true basis. But certainly no less *emphasis* should be placed upon the fact that we cannot make Him the foundation of the church unless the Scriptures say that this is the thing to be done. From any point of view it is impossible to reach any other conclusion than that the distinction sought to be made is without any important difference whatever.

Indianapolis, Ind.

The Baptism of the Jailer

By E. E. Hartley.

In Mr. Church's address at the convention there is one point of error so glaring that it is no small surprise to me that no critic so far has commented on it. Perhaps its extreme simplicity is the cause of this neglect, because any class of ten year old children should easily avoid the error which Mr. Church makes and uses as an argument. He claims that the impossibility of immersing in the jail weakens the proof that the Philippian Jailer and his family were immersed. Such a misstatement of facts, and bad handling of arguments in a law case would get Mr. Church "hooted" out of any court room, and likewise it should spoil his position as leader of a Bible people.

In the first place the reference is wholly gratuitous on Mr. Church's part, as no one to my knowledge ever tried to prove that the jailor was immersed.

In the second place to presume it impossible to immerse in a jail, is less reasonable than to presume that this jail had bathing facilities which made immersion practicable.

But "presuming" is uncalled for in the face of plain facts. They came out of the jail, and went into the house to hear preaching. Acts 16:30-32. He took them, it is not recorded where, and washed their bodies, bruised by the beatings, and was baptized with all his family immediately. Acts 16:33. After the baptism he brings them back into his house rejoicing, and believing in God, and sets out a great midnight feast. Acts 16:34. Not a word as to method. There are two kinds of Christians everywhere; one bends the Word to fit their own views, unwittingly, perhaps, but none the less truly, and of such is the present Mr. Church. The other accepts the plainly written Word and bends their views to fit it. Of such was his

illustrious grandfather. The former can be called sectarian and the latter non-sectarian, as surely, as that a judge or jury can condemn a man on his own confession of guilt.

I am glad for our own sake that Mr. Church made this "break," because it will force a revival of the old time simple Bible preaching, which alone can save the world.

Danville, Ill.

Could He Only Have Been at Pittsburgh?

By William Oeschger.

To have been at Pittsburgh would have given many a man a new vision of the Disciples of Christ. Some who in the years past made prophecies concerning us would have written otherwise than they did. In some cases their forecasts seem amusing, if not almost ludicrous. One such is here given. It is to be found in a book called "The Half Century." Its author was Emerson Davis, D. D. It has an Introduction in it by Mark Hopkins, D. D. Its purpose was to give "A History of Changes that Have Taken Place, and Events that Have Transpired, Chiefly in the United States; Between 1800 and 1850."

One of the chapters in the book is devoted to "New Sects" that had arisen in the United States during this period. Among these he has this to say of us:

"Campbellites, or Disciples of Christ.—Thomas Campbell, a seeder from the Presbyterian Church in Ireland, came to this country and settled in Pennsylvania about 1810. He was in favor of uniting all sects, by adopting the Bible as their creed. Alexander, the son of Thomas Campbell, had just completed his education in Scotland, and fell in with his father's views. They considered nothing binding, unless they could produce in support of it 'Thus saith the Lord.' The father and son soon embraced the views of the Baptists, and were immersed in 1812. This brought them into closer connection with the Baptists than with the Presbyterian churches, of one of which Alexander became pastor. Some of the Baptists dissented from some of his novelties, which created so much discord that, with thirty of his followers, he removed to Virginia in 1825. There his sentiments were more cordially received; and in 1828 the association to which he belonged rejected all human formularies, and all claim to jurisdiction, and held only an annual meeting to hear reports of the progress of their churches. The Campbellite Baptists are numerous in Virginia, Kentucky, Missouri, Illinois, Indiana and Ohio. They reported in 1849, 1,898 churches, 848 ministers, and 118,618 members. Alexander Campbell is said to be a man of talent, has held many public debates with infidels and others, and has shown himself to be a strong man. In the American Biblical Repository for 1839 and 1840 may be found an account of his peculiar views and a reply to it by himself. 'He is now between sixty and seventy years of age; and it is believed the denomination will break up at his decease, for the want of a leader.'

Well, we are not broken up, neither are we in want of leaders. Pittsburgh has answered that. We are united as never before, and we have a great host of leaders to lead under our supreme leader, Christ.

Vincennes, Ind.

Letters to the Editors

Editor *Christian Century*: I believe that the Lord has raised you up for these times. I have just finished a careful and delightful reading of Col. Church's address, and your "Critique and Appreciation." I did not hear the address when delivered, as I was attending a different meeting; I am, therefore, ex-

ceedingly glad that you have given it to your readers. Most heartily do I endorse your critique in its every word, and especially in its spirit. I was present when the resolution was offered to exclude the address from the published proceedings of the convention, and declined to vote for it. I say with you that to leave it out of these proceedings would be to publish a dishonest book. And I further agree with you that to publish it with an "undiscriminating protest would betray to the world that the Disciples have fallen into the same bigotry and sectarianism from which our fathers suffered one hundred years ago." With all its faults, Mr. Church's address is one of the greatest addresses of the convention.

Mineral Wells Texas. ADDISON CLARK.

Dear Editor and Brother: Your review of the somewhat interesting sensation caused by Colonel Church's address is the fairest, the kindest, the broadest and at the same time the most forcible, the most convincing and the most defendable that I have read. While Mr. Church impressed one first as a little boy who had a new toy would, and second, as would a man who for the first time had entered a great forest with which he was none too familiar and indeed at times was at a loss to know just where many of the bypaths would lead, nevertheless he was earnest and impressed one as seeking after truth. His address was toned so as to make one ask "do I present the truth so as to win and help men, or do I set down a dogma to which I strive to drive men"? Your review and publication of what our religious neighbors are saying is worthy of a great deal of time and thought. I shall look forward with pleasant anticipation for the succeeding numbers of the *Century*.

Yours sincerely,
Massillon, Ohio. H. E. STAFFORD.

My Dear Brother Morrison: I want to tell you how much I appreciate your admirable treatment of Colonel Church, and his ill-advised address at Pittsburgh. With utmost kindness and courtesy you have given his address place in your columns, and have answered its sophistries with clearness and force, yet in the spirit of a brother. I am sure such consideration, joined with such illuminating comment upon his mistaken views, will do great good, and I hope will help Brother Church to see the mistake he has made, through his honest desire to get our people to recognize what he believed to be a gross inconsistency in our religion. If all such mistakes of the head, made by those whose hearts are good, as his is, were treated by us all with equal Christian courtesy, it would be far better for our Zion.

I want also to tell you that you are making of the *Century* a very fine paper, and your editorials are among the very strongest and most helpful that are now being written among the Disciples of Christ. May the Lord bless you, and give you success.

Sincerely and fraternally yours,
Kansas City, Mo. W. F. Richardson.

Editors *Christian Century*: I have had some pleasure in criticising and finding fault with you. Now I have more pleasure in commanding your editorial on that misfit Church. It really looks like some "good thing may yet come out of Nazareth," say! are those your real sentiments, or did you "just say that." I am beginning to have hope for you. Now don't publish me as one endorsing the *Christian Century*. "One swallow does not make a summer," you know. Hoping for more. In His Name.

Morristown, Md. E. L. FRAZIER.



GRAN'MITHER.

To My Grandmother, July 28, 1909.

Gran'mither, Gran'mither,
What does tha' wee bird say—
Wha' sings sae sweet by your window-seat?
Hark! Dinna ye hear him say:—
"Good Morrow—teet-weet!"
"Tis Morning—teet-weet,
An' Gran'mither's bricht Birthday?"

Gran'mither, Gran'mither:
Why shines the sun sae bright?
Wha' smiles its way doon the Length o' Day?
—Yell ken 'tis an altar-light!
Wha' means: "O lay
The night away,
Let Gran'mither's Day be bright!"

Gran'mither, Gran'mither,
Why ha' the wind a song
I' every breeze wha' stirs the trees?
Oh, 'tis a brae bit o' song!
Singing: "Sweet flowers freeze
An' sweet wine ha' its lees,
But sweetheart is aye young, aye young!"

Gran'mither, Gran'mither,
Why bloom the flowers sae sweet—
Tha' bide awa' by your garden wa'?
Oh, they laugh from the path at your feet!
Whisp'rin'—"Winds may blaw
Wi' sleet an' wi' snow
But warm heart ha' a Heavenly heat!"

Gran'mither, Gran'mither.
Why gleams the moon sae gold,
Wha' lies sae fair on thy silver hair?
"Tis a story i' Light, weel told!
Meanin':—"Weep nae mair,
For a's fair, a's fair,
An' a bricht Heart never grows auld.
Cincinnati, O. —Dana Burnet.

Knots

Everybody had told Jamie he was stupid until he began to think it might be so. His parents were dead and he lived with Uncle Peter in the city. Uncle Peter sent him to school to Miss Nellie.

One day Miss Nellie told her boys she was going to the seashore, to Herrick Island, for her vacation, but that she did not like to go alone; it was much pleasanter to have someone for company, to run along the beach and find shells, to pull flowers on the marshes, and go out sailing, or for a dip in the sea. She had no brother, so she wanted one of the boys to go with her, and this was how she would decide. Each boy should bring a collection of something selected by himself, either from his own home or the stores or from what might be given him by friends—whatever he chose, but it must consist of a collection of articles all belonging to one class, and every boy should inscribe his particular collection, tell where the articles were made or grown and their use. Three weeks would be allowed them to make ready and then, on a Friday afternoon, a committee formed of the trustees and relatives and friends of the boys should decide which collection was best and who was entitled to the prize—a two weeks' stay at Herrick Island. How the youngsters' eyes shone at this announcement!

"What is the ocean like? I never saw it; did you?" asked Jamie of his schoolfellows at luncheon time.

"Course! lots of times!" responded Tommy Waddell grandly. "It's somethink like a kettle of boiling suds, only a great deal bigger, you know."

"Does it smell like that?" Jamie asked doubtfully.

"No; it smells salty, 'cause there's codfish in it I suppose."

"It sounds like a buzz saw when it's going," said Ned Dolan, with an air of wisdom, "and it always is going!"

Jamie knew all about buzz saws. Uncle Dan had one in his mill out in the country.

The boys were wild with plans; all talked at once; and each, it would seem, had already begun to make a collection of one thing or another, every one but Jamie—he had not a little store of treasures, not a solitary article of value.

"Uncle Peter wouldn't give me anything!" he thought, disconsolately. "He's got enough to do to keep me. Uncle Dan wouldn't, either. I wish I could find something, but I don't believe it's any use trying."

He stared hard at his desk, and, though he tried to keep them back, big tears filled his eyes. He shook them off when no one was looking, and then his gaze centered in a funny round knot in the top of his desk. He had seen it many a time before. Now, as he stared and stared at the little brown spot, a big thought was growing in his mind, it grew so big that it shone right through his eyes and laughed over his lips, and his whole face lighted up.

Miss Nellie, happening to glance in his direction at that moment, wondered she had never noticed before what a pretty, bright looking boy he was. She did not know that it was the big thought that had so transformed shy, stupid Jamie.

"Let's all tell what we're going to bring," said Bobby Jones, the next day, as the boys sat in a row on the doorstep at recess.

"Corals," responded Ned Dolan, with sparkling eyes. "They're uncommon, and we've got a lot. Grandfather brought 'em to mother one time when he came from India—or somewhere. There are combs and neck-chains, and lockets, and bracelets and oh, heaps of things. I'm studying 'em up."

The others looked discouraged—all but Jamie; corals were uncommon.

"Well, I'm picking up candies," said Tommy Waddell, recovering somewhat. "You've no idea what a lot of different kinds there are—balls, guns, lozenges, mints, kisses, motes, sticks—more than I can begin to tell. And it's easy to describe 'em. Made of sugar, came from the confectioner's, feel sticky and taste sweet."

"My, don't they!" his comrades agreed, smacking their lips.

"I'm going to choose pins," said Bobby Jones. "It takes seven men to finish one and put on its head. Sister said so. I'm going to have all kinds—black heads, white heads, brass heads, gold tops, some garnets, and the finest little pearl you ever saw. They'll be awfully pretty. What are you going to have, Jamie?"

The boys nudged each other and exchanged commiserating glances. They knew very well there was nothing in Uncle Peter's house that he could bring and he never had any money

to buy anything with.

But Jamie only smiled as he replied quietly, "Knots."

This response was hailed with considerable merriment by his schoolfellows. "Hard knots, slip knots or bow knots?" asked one. Jamie only laughed with them, saying, "Just wait and see."

At last the fateful day arrived. The corals were lovely, everybody said so. The pieces were laid out on pale blue velvet. "They cost hundred of dollars, grandfather said," announced their exhibitor proudly.

The candies were sweet indeed. "It took every cent I have saved this quarter to buy them, besides what was given me," Tommy informed his friends, "I made the little shelves to put 'em on myself," he added.

To Bobby Jones' friends there was nothing so nice as pins; and no one would have thought pins would display so well. Bobby had stuck delicate little pink ones next to the blues, and lemon colored beside the greens, lovely pearls, filigree silver and cut steel contrasted with gold, garnets and jets; the effect was beautiful.

Johnny Towne had a fine assortment of fans; Ben Morris had buttons; Charlie Williams, soap in a variety of shapes displayed in an attractive box, and Silas Casey had sponges of all kinds and sizes, arranged on a pink cotton-flannel scarf, and there were many others.

Jamie's turn came last. He had knots—nothing else; but such knots. He had coaxed Uncle Dan to let him come over to the mill one Saturday, and no miser picking solid nuggets from a gold mine, could have been happier than the boy, looking among the chips and saw logs for his precious knots. If you don't believe knots are pretty go to a saw mill some day yourself and see what exquisite things you can find. The shadings and streakings are so blended that no one color shows distinctly, but all are merged together in a hazy beauty that would make an artist fling down his brush in despair.

Jamie had shown himself to have an eye to effect, too. At his suggestion Uncle Dan had permitted one of the men to make each knot the centre of a little square block. Then the boy had joined each block firmly to its mate, and so carefully that it was hard to tell where the joining was excepting for the difference in color. It took two weeks, nights and mornings, to finish the whole to his satisfaction, but the result was the neatest and oddest piece of mosaic work imaginable. There were red knots and yellow knots, brown knots and black knots, smooth knots and twisted knots, knots with bark on and knots with bark off, knots with tracings like spider-webs, like animals, like human faces, like forests and mountains, windmills and villages, and one that was almost exactly like Niagara Falls; there was a little frosty knot that looked like a country church in winter surrounded by bare-limbed trees; but the one he liked best of all was marked in a light, towering shape, that Miss Nellie had told him was a remarkably good representation of the lighthouse at Herrick Island.

The visitors were loud in their expressions of approval of everything. "Such an excellent idea of the teacher!" they said; and all agreed that the boys had shown wonderful taste in the arrangement of their displays. Finally the committee sat down and con-

ferred in low tones, the youthful exhibitors remaining standing.

In the silence that followed Miss Nellie announced, with heightened color in her cheeks: "We will now listen to the committee's report."

Then there was silence again. In his suspense, poor Jamie imagined he heard buzz saws everywhere. He was so wrought up that he started at the scraping of a chair behind him as one of the trustees arose, and wheeled around so suddenly that he bumped up against that gentleman.

"Oh, please, I didn't mean—I mean—I'm sorry!" stammered Jamie.

"Never mind, we can excuse you under the circumstances," responded the trustee. "You are the boy who collected the knots aren't you? Well, you've won the prize!"

There was a little hush. The other boys stared at each other. Jamie had to catch his breath to save it from slipping away. Had he really won? He looked appealingly into the trustee's eyes. "A good face that boy has," thought the man. But he noted that Jamie's shoes were patched, that his shabby suit was a size too small, that his cheeks were thin and pale, and he was glad of the decision that would give him an outing evidently much needed. "But I'll see that the little chap has some decent clothes," he promised himself. And he kept that promise.

"You have won the prize," he repeated, in response to the unspoken appeal in the boy's eyes.

It didn't seem as though that clapping and cheering could be for him. But he reached out his arms with a swift impulse towards visitors and school fellows, as if he would take them all in. His eyes were moist, and his voice trembled as he murmured his half-audible thanks. He didn't know what to do or say, he was so happy.

"To think of his winning the prize with nothing but knots!" exclaimed Tommy Waddell, munching one of his peppermints. "But you're the right sort, Jamie. We all think so, and hope you'll have a tip-top time at Herrick Island."—Boys' World.

Woman's Sphere.

—Mrs. Nettie F. McCormick, of Chicago, recently gave \$20,000 to the Washington and Tusculum College.

—By the death of Dr. Harriette Keattinge America has lost one of its most noted woman physicians. She was the pioneer woman doctor of the gulf states, but of late years has practiced in New York City. In her immediate family were ten doctors, six of whom were women.

—Mrs. Mary D. Olson, principal of a Chicago High School, died in this city, November 12. Mrs. Olson had taught in the Chicago schools for over twenty years and was known as the originator of the simple graduation gown for young girls. For several years the girl graduates of the McCosh High School have appeared in uniform white gowns made by themselves at a cost of about three dollars and a half each.

—There is a real campaign in Europe against the corset. The queen of Italy is opposed to stays, and Carmen Sylva, queen of Roumania, wishes every woman, thin and fat, to cast off the corset and trust to Nature. "The woman who wears corsets," she says, "makes a martyr of herself, and does everything possible to hinder her natural development. All that is unnatural offends my sense of beauty and is hateful to me. A tight waist I resent as unesthetic." Nevertheless corsets will stay on.

—Fraulein Emma Kroebel, a German woman, who was the chief mistress of ceremonies at the court of the emperor of Corea in 1905, appears as the author of a book, published in Berlin, which contains sections

dealing with the visit of Mrs. Nicholas Longworth, then Miss Alice Roosevelt, to Corea in that year. The author makes it very plain, according to a foreign dispatch, that the daughter of the first gentleman in our land acted more like a rude tomboy than a young lady of refinement.

—Consuelo, dowager duchess of Manchester, one of the first American women to wear an English title, died in London, November 20, of heart failure. The dowager duchess of Manchester was, before her marriage in 1876 to the late duke of Manchester, Miss Consuelo Yznaga, native of New York, and the daughter of a Cuban father and a mother born in New Orleans.

—Countess Therese Erdedy, a young woman who lives in Zagreb, in Croatia, has written a book about the United States, and she hopes to have it published soon. It is in German, and according to the little countess herself it is full of information.

—Mrs. Elizabeth Ross King, whose will has just been filed in New York, left one-half of her residuary estate, more than \$20,000, to the Board of Foreign Missions of the Presbyterian Church. The Woman's Board of Missions is to get \$3,000, the Board of Home Missions \$3,500 and the American Board of Commissioners of Foreign Missions \$4,000.

—Mrs. O. H. P. Belmont has offered \$100 in prizes for the best essays on the subject of equal suffrage written by the pupils of the Wadleigh High School. The Equal Franchise Society of which Mrs. Clarence Mackay is president, is offering prizes for suffrage essays to be competed for by students in practically all the colleges of Greater New York.

—Miss Ethel M. Arnold, granddaughter of Dr. Arnold of Rugby, niece of Matthew Arnold and sister of Mrs. Humphrey Ward, will return to America next January for her second lecture tour.

About People

—Richard Watson Gilder, who died in New York last week, had been editor of *The Century* since 1881. He was born at Bordentown, N. J., in 1844, the son of a Methodist clergyman. Mr. Gilder was well known as a poet and author. Some of his works are: "In Palestine and Other Poems," "The Celestial Passion," "Two Worlds," and "The Great Remembrance."

—James J. Storrow, former Harvard athlete, banker, and president of the Boston chamber of commerce, has been chosen by the "committee of 150" as the "citizens" candidate for mayor of Boston under plan 2 of the newly adopted city charter, which provides that any citizen may become a candidate by obtaining the signatures of 5,000 nominators.

—Captain Roald Amundsen, discoverer of the Northwest Passage and a supporter of Dr. Cook, is in this country to purchase supplies. Amundsen intends to start from Copenhagen in the coming July in a 400-ton steam auxiliary schooner. The trip will extend over a period of five years. Amundsen's plan is to enter the Polar Sea through Behring Straits and drift to the pole.

—Charles N. Crittenton of New York, widely known as the millionaire founder of the Florence Crittenton rescue homes for girls, died last week of pneumonia in San Francisco, after being ill less than a week. He was seventy-six years old. Mr. Crittenton founded seventy-three rescue homes in this country and several in Japan and China, which he named in memory of his daughter, Florence. He was senior member of the firm of Charles N. Crittenton & Co., wholesale druggists, New York.

—Francis J. Heney, defeated for re-election as district attorney at San Francisco, has been re-appointed an assistant to the United

States attorney-general in the Oregon land-fraud cases.

—Commander Peary, the Arctic explorer, will be promoted to the rank of captain October 20, 1910, according to Assistant Secretary Winthrop, of the navy department. On that date Captain U. S. G. White will be retired on account of age. Peary is the only civil engineer in the navy with the rank of commander and his promotion to a captaincy. —Ex-President Castro of Venezuela, according to a special despatch from Madrid, says that he will remain at Malaga until the end of the year, and that he will then go to the United States to live, confident in the spirit of justness and fairness of the American people.

—Rev. John McNeil, the noted English evangelist, says it is no longer Moody who asks Sankey to assist him with the singing, but Sankey gets a choir, and invites Moody to help with the preaching.

—George Moore, the author of "Esther Waters," likes to talk," said a magazine editor of New York, "about his own obscurity. For a great artist, he is, really, very obscure.

"Lunching with me one day at Claridge's he said he had recently met a young American girl whose warm praise had pleased him much.

"We think a heap of your writings out Kansas way, Mr. Moore," the young girl said.

"How jolly!" cried the novelist. "And what story of mine do the good people of Kansas like best?"

"Oh, 'Lalla Rookh,' far and away!" said she.—St. Louis Globe Democrat.

—Vespasian Warner, United States pension commissioner, has tendered his resignation to President Taft and has been accepted. Mr. Warner is a war veteran and former member of Congress.

The Exile

I've laid aside earth's broken toys—
Ambitions, hopes and fears;
The things I could and did not do,
And Disappointment's tears.

I find my joy in simple things
God left outdoors for me;
The mountains, filled with secrets old;
The prairie, like the sea;

The music of the mountain stream;
The quiet of the hills;
The winds that blow across the world;
The touch of Christ that thrills.

And here, high up, close to the stars,
The world seems far away;
I do not dream of it by night,
Nor think of it by day.

I do not know if this be Age,
Or whether life is spent;
But by a mighty peace within,
I know I've found Content.

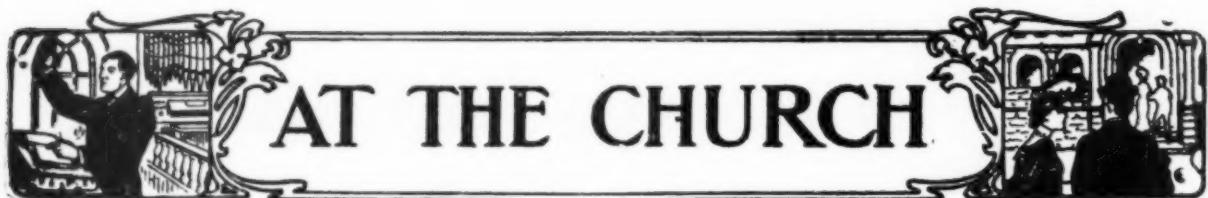
—Louise Paley.

A rural manufacturer duns his subscribers in the following novel manner: "All persons knowing themselves indebted to this concern are requested to call and settle. All those indebted to this concern and not knowing it are requested to call and find out. Those knowing themselves to be indebted and not wishing to call are requested to stay at one place long enough for us to reach them."—Harper's Weekly.

THE DANGER.

Photographer—"Great Scott, man! Can't you look a little more cheerful?"

Mr. H. Enpeck—"No, sir; not for this picture! I'm to send it to my wife, who is away on a visit, and if I looked too cheerful she'd take the first train for home."—Chicago News.



AT THE CHURCH

Sunday School Lesson

By Professor Willett

The Time of Departure*

We have come to the end of Paul's life, whose various phases have passed in review during these studies through the last few months. These final words of his are a precious possession. They give to us a glimpse into the heart of the apostle in the days when he was waiting for the end.

The two epistles to Timothy belong with Titus in that group of New Testament writings which is generally known as the pastoral epistles. Concerning their authorship there is not such unanimity of opinion as in the case of the more important epistles which form the earlier groups. In fact, many biblical scholars seriously question whether Paul is the author of these epistles in the form in which we now have them. As we study them closely they appear to reflect ideas and forms of speech which seem less likely to have belonged to the age of the apostle than to be the expressions of a later type of Christian teaching. This question is discussed more at length in the commentaries that deal with the epistles.

Was Paul Released.

But only a few biblical scholars have doubted that the epistles are at least based upon the authentic writings of the apostle Paul, and that among those authentic writings this final chapter of II. Timothy has its place. It is quite clear that it was written from Rome, that Paul was at the time of its writing a prisoner in almost hourly expectation of execution. Apparently he had been given a hearing before the emperor Nero, early in the period of his imprisonment there. From that first hearing Paul emerged without condemnation. Perhaps it was only a partial trial of the case, but he rejoiced at least that he had been "delivered out of the mouth of the lion." It is barely possible that he was released for a time and went out upon further ministries. This theory of the closing years of his life is suggested by the utterances of the pastoral epistles, which seem to suggest journeys of the apostle concerning which we do not have precise knowledge.

On the other hand, there are grave difficulties connected with Paul's supposed release from prison and later evangelism. These have led biblical scholars to believe that most of the fragments of Paul's writings found in the pastoral epistles belong to some earlier phase of his ministry before his arrival in Rome, save that the references in II. Timothy are connected with the closing period of Paul's prison life which ended with his martyrdom.

Paul and Timothy.

Timothy without being deeply moved. Paul's first concern in it is for the faithfulness and success of his friend, Timothy, who was probably the most trusted of all the servants.

No one can read this last chapter of II. Timothy without being deeply moved. Paul's first concern in it is for the faithfulness and success of his friend, Timothy, who was probably the most trusted of all the servants.

*International Sunday-school lesson for December 12, 1909. Paul's Last Words. II. Timothy 4:1-8, 16-18. Golden Text: "For me to live is Christ, and to die is gain." Phil. 1:21. Memory verses, 6-8.

for whom he wished with all the longing of his great heart.

The Chief Apostle.

Thus closes for us the story of Paul's life as the New Testament records it. A lifetime of study would not exhaust the richness of the material which the epistles afford for further acquaintance with the heart of the apostle, and his majestic conception of the gospel as the power of God unto salvation. Next to our Lord himself, Paul is the leading figure in the New Testament. Because of his superior intellectual equipment as a scholar he takes place far above the members of the original circle of twelve that Jesus called about him. While their testimony is essential to the immediate knowledge of Jesus' life yet Paul's is the interpretation to which the church has gone with increasing confidence and satisfaction through the Christian centuries.

Thinker and Writer.

Paul was the writer and thinker of the apostolic circle. In comparison with the other members of the company he takes precedence by long distances, and it must always be borne in mind that the dozen letters we have from his pen are probably only a small part of what he actually wrote in his work as evangelist, interpreter and defender of Christianity. He was, in an especial sense, the thinker of that group. The other disciples in so far as they have left themselves on record, give to us the facts of our Savior's life, and such counsels to Christians as are obviously deduced from it. But Paul is the one who takes the facts and gives them the doctrinal significance which adds to their meaning and impressiveness. The other disciples had known Jesus during the days of his flesh. They gradually worked up to the point where his passion and resurrection completed the story of his earthly life. Paul, who had not known Jesus after the flesh, begins with the great facts of the final week of tragedy and triumph and goes on with such a message based upon these facts as has awakened the world to the greatness of Jesus' life and has afforded the ground of belief and hope that has stood the test of the generation.

Place of Paul.

Sometimes it is asserted that Paul is the maker of Christianity in the sense that the quiet life and teachings of Jesus were taken by him and formulated into a great doctrinal system which has become the heart of the gospel as it is known in the world today. And yet this is only true in the sense that Paul is the greatest of the interpreters of Christ. He asked nothing for himself but everything for his Master. He was intensely anxious that men should put no stress upon him save as he represented the Christ. He claimed no originality, and he would have resented to the last any imputation of preaching a gospel differing by the slightest breadth from that which Jesus had revealed. So the greatness of Paul's work consists in this fact, that with wonderful richness of personal character and with unusual advantages as a scholar and teacher, he threw himself with passionate devotion into the work of making his people and all the world know the length and breadth and depth and height of that truth which had become to him the most august and splendid fact in all the range of life.

Prayer Meeting

By Silas Jones

WAYS OF FACING TROUBLE.

Topic: December 8. Psa. 11.

The statement of this topic is based upon the assumption that there is trouble to be faced. The average disciple of Jesus will not question the assumption. He rather questions the sanity of any one who denies the existence of trouble. A world without trouble would not interest him. In moments of extreme weariness he may pray for deliverance from strife and contention, but in his moments of strength he has no desire for a life free from anxiety and danger. For he knows that such a life would not be worthy of man. Freedom and intelligence depend upon obstacles. He who encounters no obstacles is neither free nor intelligent.

"Poor vaunt of life indeed,

Were man but formed to feed
On joy, To solely seek and find and feast:
Such feasting ended, then
As sure an end to men;
Irks care the crop-full bird? Frets doubt the
maw-crammed beast?

Then, welcome each rebuff
That turns earth's smoothless rough,
Each sting that bids not sit nor stand but go!
Be our joys three parts pain!
Strive, and hold cheap the strain;
Learn, nor account the pang; dare, never
grudge the throe!"

The Coward's Advice.

The advisers of the psalmist urge him to run away from his enemies. They tell him that he has accomplished nothing and that the foundations of law and order are being destroyed. The righteous is in peril simply because he is righteous. Wicked men are in power and they will use force against any who oppose their will. The advisers of the psalmist do not suggest that he consent to the deeds of the wicked. They know he

repels the suggestion with indignation. They tell him that resistance to evil is useless and that he ought to look to his own safety. Such advice is often heard. Young men are told to keep out of politics because the fight for justice is hopeless. They are warned against entering the ministry on the ground that the church will not permit them to think their own thoughts and speak freely their own convictions. The mountains to which they are told to flee are occupations in which they can find quietness and freedom from anxious thought. In other words, while they are not told bluntly to sell their convictions, they are informed that their ideals are utterly worthless and should not be mentioned. The advice to keep away from the troubles connected with the duties of citizenship and of church membership is an invitation to surrender intellectual and moral aims and to live the life of the brute.

The Brave Man's Answer.

The brave man does not seek trouble; only the foolhardy do that. But the brave man does not run away from his principles. He may run to save his life if he does not thereby deny that which makes his life worth saving. The psalmist could not flee to the mountains without betraying a trust. Moreover, he was the guest of Jehovah and therefore had a better refuge than the mountains. Jehovah on his throne in heaven was taking note of what was happening on earth. He was not indifferent to the vauntings of the wicked and to the peril of the righteous. His eye was upon the wicked for evil and upon the righteous for good.

"I see the wrong that round me lies,
I feel the guilt within:
I hear, with groan and travail cries,
The world confess its sin."

Yet, in the maddening maze of things,
And tossed by storm and flood:
To one fixed trust my spirit clings;
I know that God is good."
Like the ancient psalmist, our modern poet takes refuge in God and is not afraid.

Christian Endeavor Lesson

By W. D. Endres.

Topic: December 12, I. Cor. 15:31-38;
Heb. 2:14-19.

With this crossing of the river our journey with Christian over his long and trying pilgrimage closes. And as we have followed him, noting his successes and failures, his joys and sorrows, his hopes and fears we have never failed to share his feelings. Nor do we fail here as we follow him across the river. This is why Bunyan's book continues to live. Christian's approach to the river was the last and the great crisis of his journey. There was no choice as to the crossing. He could not turn back, nor was there a way around. There was not a bridge over which to pass though the water was deep. The character of the bottom was unknown to him and so far as human eye was able to discern there was little chance of survival. Of all his experiences this was the great testing time.

With similar fears and anxiety must individuals still face death. From it there is no turning back. So far as my eyes can see there are no lamp posts to guide me. I must die, shall I live again? How? What shall be my form, my nature? Where shall I be? Shall I retain my old friendships, or make new ones or both? Or shall I pass from earth into eternal darkness? Have I lived out my little day upon earth and does death end all? "But," you say, "does not the Christian have a profound faith in immortality and does not that give us the assurance of hope?" Yes, but is not this still the testing time for him? In this hour

he must still ask, "What has my life been?" Has it in the main conformed to the Christian ideal of righteousness? It is not the question of a deed, but of a life. "Not every one that saith, Lord, Lord," in this light are starting and staggering words. We may now ask ourselves whether we are of those who are content to join the church in a formal way, attend when convenient, and pay occasionally, or whether we have joined the church and been using it as the great agency through which to promote the kingdom on God-righteousness among men.

We may reason thus because all the laws of the universe both physical and spiritual declare that seed brings forth after its kind. Are we dropping along life's highway, then, seeds of idleness and vanity, hypocrisy and deception, jealousy and hate? Of the harvest then there can be no doubt. Well did Christian wonder whether the sins which he had committed on the way would be his undoing in this hour of testing. Only when the life rings true, only when you have lived a life in service, striving to cultivate impulses of your own heart, joy and peace, patience and kindness, and held them up before others as worthy objects in life, is it that you can claim as your asset the Christian's hope of a joyous immortality.

It is not strange for Christian, therefore, to feel that he would be overwhelmed as he attempted the passage of the river. It ought to make us re-examine our own lives in a serious way, yes, and move us to clearer thinking and higher living. The importance

of turning the search light on our own lives is heightened when we stop to think that death is the great testing experience. The reformation of life then, is too late. The undertaker is called but for another purpose. Seed must be planted in the spring time and cultivated all through the summer in order that a harvest may be gathered in the fall. So from the days of childhood all through the years must the right be made the object of our endeavor if we would have large results. Death is the great testing time of life and it is only the part of wisdom to prepare for it.

At the Turn of the Road

When comes at last my destined hour to die—
When here entranced I may no longer stay—
To mingle in the wonders of the day—
To wander hill and sea and watch the sky—
I know much dust will most serenely lie;
For confidence is mine in Nature's way;
I know her summons never can bate;
Her magic touch holds naught to terrify.

—James H. West.

One of the visitors at the Pittsburg Centennial, E. C. Davis of Everett, Massachusetts, has in his possession an interesting letter received from the Registrar of the University of Glasgow, under date of September 17, 1909. Brother Davis had requested from him the notation of Alexander Campbell's studenship in the University Register. The letter follows:

University of Glasgow,
17th Sept. 1909.

Dear Sir: Referring to our interview yesterday, I now beg to report that the following entry occurs in our Matriculation Album of 1808:

"Alexander Campbell filius natu maximus Viri Reverendi Thomae Pastoris in parochia de Ahorey in comitatu de Armagh."

Regarding this student I have noted thus:

"Born near Ballymena 12 September 1788. Went to United States 1809. Joined the Baptists 1812. Organized a separate body under name of Disciples of Christ, now commonly known as 'The Campbellites,' 1827. Founded a college at Bethany, West Virginia, 1841. Died at Bethany 4th March 1866."

The above seems to be fairly complete, but if any other item of interest occurs to you, I should be glad to have a memorandum of it.

Yours faithfully,
(Signed) W. INNES ADDISON,
Registrar.

The following letter has been sent to Mr. Addison by way of correction of the one item in the foregoing to which the Disciples would not give assent:

Mr. W. Innes Addison,
Glasgow, Scotland.

My dear Sir: A friend of mine, Rev. E. C. Davis of Everett, Massachusetts, has kindly loaned me your favor of September 17, containing a copy of the entry regarding Alexander Campbell's name in your matriculation album of 1808. The information contained is very interesting just at this time, as the Disciples of Christ, the religious body of which Mr. Campbell was in large measure the founder, is celebrating its centennial anniversary with a membership of more than a million and a half communicants.

My purpose in writing you is merely to suggest that the term "Campbellites," used by you as a sort of second title for the Disciples of Christ, is only a very local and provincial misnomer. The Disciples have never for a moment recognized the term "Campbellite" as appropriate, desiring not to be called by any man's name. Fearing that your notation might convey the impression that the term was used by members of our churches in some places, I venture to send you this correction.

Very sincerely yours,
Herbert L. Willett.

Church Life

Many of the preachers who read the *Christian Century* are modest about reporting their own work. But the other folk want to hear from you. Don't you think you could mail your church calendar to our office without any danger of the charge of self-laudation? Then let us have it, and we will give the news to the readers. A one-cent stamp will bring it to us, and what you are doing will be suggestive to others.

F. B. Titus has closed his good work at Tekoa, Wash.

W. O. Wagoner removes from Corinth to Water Valley, Miss.

H. O. Breedon began his ministry at Central Church, Denver, November 14.

Frank M. Bare has accepted a call to Fayette, Mo.

P. C. Macfarlane, the Brotherhood man, will speak in Pittsburg Dec. 5.

Dr. Albert Buxton reports growth in the church at Newton, Kans., where he is preaching.

The Tipton, Ind., church closed a short meeting led by their pastor, G. I. Hoover, with thirty-eight additions to the church.

The First Church, Everett, Wash., has sold its property for \$10,000 and will erect a modern house of worship in a more central location.

R. S. Robertson, of Milan, was invited to Harris, Mo., to deliver a series of special sermons to young converts who had recently entered the church.

W. Mark Sexson closed a successful evangelistic meeting at Cherokee, Okla., and accepted a call to the pastorate of the church there.

F. M. Cummings of Sedan, Kans., has accepted a call to the church at Harrison, Ark. The church in Sedan is on the lookout for a new pastor.

Earl P. Kemper of Mt. Healthy, Ohio, has accepted a call to serve the churches at Orrville and Londonville, Ohio. His work in his new field begins at once.

Walter L. Martin and Mrs. Martin are holding a successful meeting in Hamilton, Mo. After a further week of services they will return to California.

C. W. Marlow, Stanford, Ill., reports a splendid rally day Sunday, November 21, with an offering of over \$40. The church is just beginning evangelistic meetings.

J. E. Dinger of the First Church, Fort Worth, Tex., reports seven additions on November 21 and 225 since April 1. No Sunday passes, he says, without additions to the church.

The church in Richmond, Ind., is celebrating its golden anniversary with appropriate exercises. L. C. Howe, of New Castle, formerly pastor at Richmond, delivered one of the chief addresses at the series of services.

The revival meeting at Lanark, Ill., had to be postponed on account of an epidemic. Charles E. McVay who was to have sung in this meeting may be addressed at Hardy, Nebraska, by any church wishing his services.

Eugene N. Duty, of the Second Church, Milwaukee, Wis., writes enthusiastically of the work of their young congregation. Together with the mother church they are planning for evangelistic services this winter.

The Colorado Springs church, George B. Stewart pastor, is felicitating itself upon the securing of a choir leader of distinction and experience. This church is flourishing under Mr. Stewart's energetic leadership.

H. D. Williams closed the first year as pastor at Kalamazoo, Mich., November 21. It has been a prosperous and encouraging year. Mr. Williams recently lectured at Dowagiac and Vandalia. He is now in a meeting with J. A. Findlay and the church at Bangor.

Of the converts in a union evangelistic meeting in Hoopston, Ill., eighty persons decided to unite with the Christian church of which L. R. Hotaling is pastor. This will make over 400 additions during Mr. Hotaling's two years' pastorate.

The various circles,—local church, ministerial and state association,—in which Dr. I. N. McCash of Berkeley, Calif. has been an influential figure are now engaged in bidding him goodbye with resolutions and other tokens of their esteem as he takes his departure for his secretaryship in Cincinnati, Ohio.

We received engraved invitations to the ceremony of installation of Dr. W. B. Craig as minister of the Lenox Avenue Union Church, New York City, for November 26. This custom of formally inducting a new minister into his pulpit is growing in favor among us and has many points to commend it.

Melvin Menges of Mantanzas, Cuba, writes that an Illinois brother whose name he is not yet allowed to announce has agreed to give \$5,000 for the new building in Mantanzas. The promise was made on the last day of the Pittsburg convention. We shall hope to give our readers the name of the donor shortly.

Professor K. Ishikawa president of a boys high school and a teacher in the Drake College in Tokyo, Japan, left last week for his home after spending some time in America including his visit to the centennial convention. Professor Ishikawa is one of the Christian leaders of Japan and made a good impression upon those whom he met in this country.

Through the Pacific Christian we learn of the marriage of P. C. Macfarlane of Kansas City to Miss Florence Judson of Kansas City. Miss Judson formerly resided in San Francisco where Mr. Macfarlane was formerly pastor. The secretary of the Brotherhood will please accept the heartiest congratulations of *The Christian Century*.

Walter P. Jennings, President of the Texas Christian Lectureship, wishes through our columns to extend a very cordial invitation to the brotherhood to attend the sessions of the Lectureship which will be held in the Central Church, Dallas, Dec. 6-9. He also adds an especial invitation to the editors of our papers and promises them a chance to make speeches if they'll come. It is a strong temptation, Brother Jennings, and we might yield to it, but the distance is so great!

S. S. Jones of the Third Church, Danville, Ill., is in a meeting with that church and is doing a great work in deepening the conceptions of Christian standards of living. Hardly a service passes without confessions of faith. Mr. Jones celebrated his birthday with his fellow pastors of the city and their families, on November 20. An informal reception was held at which the congregation by many tokens attested their appreciation for this faithful pastor.

Chas S. Earley recently closed a short meeting in the country near Hill City, Kan., with thirty-two responses to the invitation and the organization of a church. Mr. Earley will foster the new work by preaching Sun-

day afternoons for them for a time. His home church in Hill City will begin a meeting November 17, with Evangelists Brown and McKinney leading. Under Mr. Earley's leadership the church is moving forward to ever better things.

Representatives of the various churches around the bay gathered at the First Church in San Francisco recently to extend a farewell reception to the departing missionaries who were about to sail for the Orient. Miss Rose Armbruster of Springfield, Ill., who returns to her work in Tokio, and Miss Parker of Kirksville, Mo., who is beginning her work with the Japanese, spoke. Dr. Guy, Dean of the Berkeley Bible Seminary, spoke of his years of service in Japan and his joy in the work there.

Strongly against the wishes of his congregation at Rockford, Ill., W. D. Ward has resigned his pastorate. Mr. Ward is one of the best equipped and best spirited pastors in the state. The record of his good work in Evanston, Ill., is one to which the church there constantly harks back. He will no doubt shortly accept a call to a strong church affording him a large opportunity for service. In this connection we are reminded of the abortive efforts made by Baptists and Disciples of Rockford some two years ago to unite. It was every way regrettable that this union was not consummated.

The First Church, Kansas City, yielded its pulpit on the morning of November 14 to an Anti-saloon League speaker and in the evening united with the congregations of the downtown district in an Anti-Christian Science lecture by Francis W. Peabody, of Boston. This great church reports grand total receipts of \$13,699.53 and expenditures of \$13,399.44 for the year ending November 1, with \$428.03 in the treasury. W. F. Richardson, pastor, and the treasurers of the various organization have our congratulations. Mr. Richardson has just closed a short meeting with Dr. Combe's church on Independence boulevard.

H. Erwin Stafford minister at Massillon, Ohio, writes: "We have just organized a local Brotherhood of fifty members. They are supporting a lecture course of five numbers. P. C. Macfarlane will be with us on November 30. On the first of January we will put our S. S. in the 'Front-Rank.' It is being graded, provided with a supplemental course and we have three classes in training, one in the Life of Christ, one in the New Testament Church and one in Training for Service. In these classes we have nearly one hundred enrolled. Our schools must be put on a more perfect basis if we shall continue to command the respect of the advanced pupils of public and high schools. As an aid to our Brotherhood we are preaching a series of sermons of special interest to men. Two additions at the regular services."

Oftimes newspapers emphasize the work in the towns and larger cities to the neglect of the country districts. We have just received a hearty word from John P. Galvin of Buford, Ohio, a small inland village far from railroads and street cars in which he asks for space to tell how God is blessing their work there. Their church house seating six hundred people has been filled every night for three weeks to overflowing. The pastor preached every night without printed advertising or imported song leader or extra attractions of any kind. The plain gospel was preached, says the pastor, and "neither preacher nor any member laid hands on any to persuade him to come forward" and yet there were fifty-three baptisms as a result of the meeting. The older members say it was the best meeting ever known in their history.

The statement under C. W. B. M. Notes in the November 25 issue of the Century, concerning the opening of the Missionary Training School should have read "next fall" instead of "this fall."

Reports come from E. W. Darst, whose serious illness in Dayton, Ohio, has been the occasion of much concern to his friends in Chicago and on the Pacific Coast, that he is greatly improved. He will rest for a year, spending this winter in the south.

D. F. Stafford of Watsonville, Calif., led the churches of his town in a great union communion service on the evening of November 7. About 700 people attended. The Methodist and Presbyterian pastors prepared the emblems and deacons from the various churches served the congregation. It is said to have been a beautiful service. All sectarian differences were forgotten. Christ was enthroned and adored. This is an illustration of the new spirit in which the Disciples of Christ will go about their business of ushering in Christian union. Not by argument but by love will the great end be achieved.

The Varneys and Marks are wrestling a great victory out of adverse circumstances at Ash Grove, Mo., fifty additions in a little over three weeks. The majority are confessions and from married men. Charles E. Varney is a man's evangelist. Each confession came after hard personal work. The sudden death of the organist of the church came in on the meeting with a depressing shock. But the friends under the leadership of the very efficient minister, J. H. Jones, rallied nobly to the work. Only a three weeks' meeting had been arranged for, but because of the earnest appeal to remain, the Versailles, Ill., date was moved up one week. Mrs. Varney's morning sermons and physical work have added greatly to the interest of the meeting. Brother Marks' solos have been greatly appreciated and highly commended.

The Saturday afternoon session of the Mid-winter Conference of Christian Workers, to be held in Chicago, December 2-5, under the auspices of The Moody Bible Institute, will be devoted to lay evangelism, now awakening much interest throughout the country. Mr. Henry P. Crowell, president of the Laymen's Evangelistic Counsel of Chicago, Mr. D. W. Potter, evangelist of the M. E. Church, Mr. E. O. Sellers, formerly assistant secretary of the Y. M. C. A. of Washington, D. C., now assistant musical director of The Moody Bible Institute, Mr. Charles S. Holt, president of the Presbyterian Brotherhood of the United States, Hon. Francis W. Parker, president of the National Baptist Brotherhood, Frank Dyer, general secretary of the Congregational Brotherhood of America, and Mr. Andrew Stevenson, general secretary of the Laymen's Evangelistic Counsel of Chicago have been invited to speak.

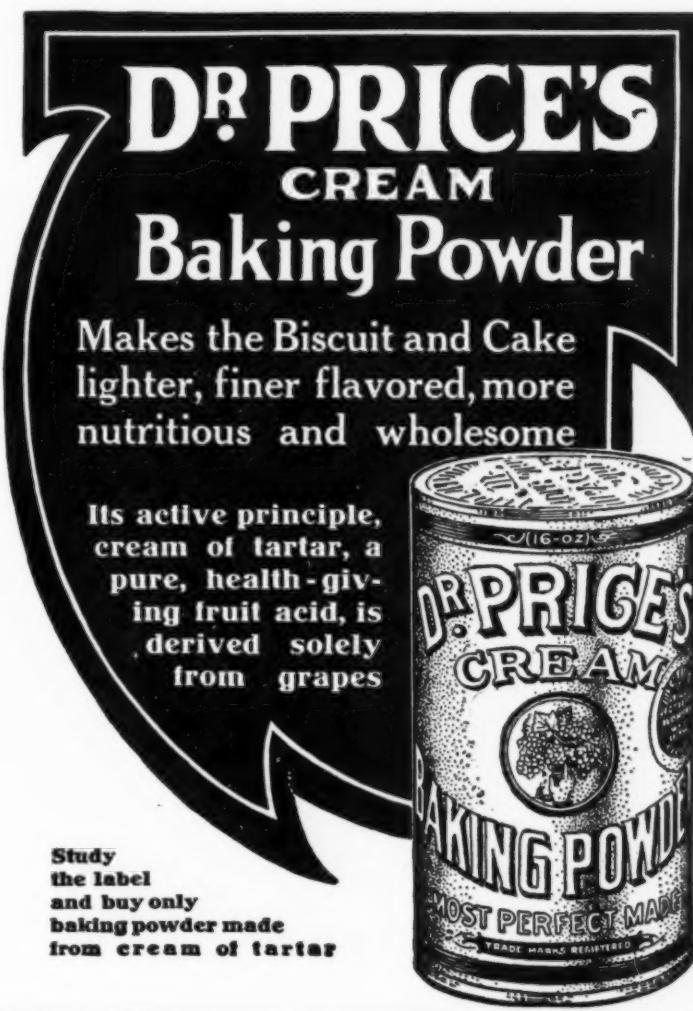
Another name to be added to the long pastorate roll of honor is that of E. Jay Teagarden, of Danbury, Conn. On Sunday, November 21, this pastor and church celebrated his twentieth anniversary there. Mr. Teagarden accepted the pastorate of this congregation immediately after his graduation from the Yale Divinity School. The report of this his first and only pastorate is inspiring. The present house of worship was built in the second year. The pastor has made 11,855 calls, conducted 640 funerals, officiated at 264 marriages and has preached 1,608 sermons in his church. During this period 966 persons have been received into the church, 166 have died, and 266 have been dismissed by letter. The total money raised was \$110,694.24 of which more than \$12,000 was for missions. How much more significant, if our young ministers would reflect upon it, is such a pastorate than one spent flitting from charge to charge and

never taking root anywhere! Let the number of such long terms of service be multiplied!

Listen to this, you who complain about the "ministerial dead line:" I came to Denver in October 1900 because South Broadway church was heavily in debt. The mortgage indebtedness was liquidated three or four years ago. A floating indebtedness of almost \$2,000 was also paid. After a season of rest our house of worship was repaired and redecorated. Then a pipe organ costing \$3,000 was installed. One week ago the last payment was made on our organ—one year ahead of time! Five hundred dollars have been added to the pastor's annual salary against his earnest protest. I am now looking for a job. I am sighing for another church to free from debt! Do you know of a real hard job for a vigorous young man? Cordially and Fraternally, B. B. Tyler.—Here is a chance for some church to enrich its history by a term of ministry by Dr. Tyler. What a splendid chapter is that he has written in the history of South Broadway, Denver! Dr. Tyler reports his nine years' results in terms of money raised and other features of institutional strengthening. But the most important part of such a ministry will not go into figures. To that congregation the Bible has, no doubt, become a book of light, Christ a more crystal and commanding figure and the beauty of the Christian way of living more attractive through this pastor's example. Though past his three score years, Dr. Tyler has more youth in him than one-half the men of forty. Let the churches use him until he really grows old!

George W. Buckner, pastor at Canton, Mo., writes a convincing paper in which he de-

plores the apparent conflict between the Christian Woman's Board of Missions and the Benevolent Association in the observance of Easter Sunday. He suggests that Christmas Sunday be adopted by the latter organization, leaving Easter to Woman's Missions. We have not space this week for Mr. Buckner's excellent paper and yet the suggestion should go to the brotherhood in time for our Sunday-schools to take advantage of it this Christmas. Easter is appropriately a missionary Sunday, the writer says. It is also woman's day. "The risen Lord appeared to the women on that morning and gave his blessing and received their worship." At this first meeting the Lord gave his authority and commission for the Christian Woman's Board of Missions. To these women the angel of the Lord said, "Tell"; to them Jesus said, "Tell"; and in this twentieth century the pent-up hearts of free women in Christ should burst with the joy of making known the resurrection of their Lord." As the resurrection suggests missions so the advent suggests benevolence. "The approach of Yule-tide has come to be the signal for the benevolent spirit and the charitable deed. Parents remember their children and vice versa. Children remember one another. We all remember our friends. Truly, in the preparation leading up to Christmas, and in the festal joy of the occasion itself do we find the best time of the year, the most seasonable season for education in benevolence and charity. Truly, here is to be found the psychological moment." The Sunday-school at Canton has decided to make Christmas a truly religious day and to make the best possible gift to the National Benevolent Association. The plan will commend itself to other schools, no doubt.



SECRET WORKER

The Plan Upon Which Coffee Operates.

Coffee is such a secret worker that it is not suspected as the cause of sickness or disease, but there is a very sure way to find out the truth.

A lady in Memphis gives an interesting experience her husband had with coffee. It seems that he had been using it for some time and was an invalid.

The physician in charge shrewdly suspected that coffee was the "Worm at the root of the tree," and ordered it discontinued with instructions to use Postum regularly in its place.

The wife says: "We found that was the true remedy for his stomach and heart trouble and we would have gladly paid a hundred times the amount of the doctor's charge when we found how wise his judgment was.

"The use of Postum instead of coffee was begun about a year ago, and it has made my husband a strong, well man. He has gained thirty-five pounds in that time and his stomach and heart trouble have all disappeared.

"The first time I prepared it I did not boil it long enough and he said there was something wrong with it. Sure enough it did taste very flat, but the next morning I followed directions carefully, boiling it for fifteen minutes, and he remarked 'this is better than any of the old coffee.'

"We use Postum regularly and never tire of telling our friends of the benefit we have received from leaving off coffee."

Look for the little book, "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Notes From the Foreign Society

R. S. Wilson and wife, and Miss Edna V. Eck will sail for Boleng, Africa, December 11, from New York City, on the "S. S. Arabic" of the White Star line. They will arrive in Liverpool December 20, and leave Antwerp December 30, and arrive at Matadi at the mouth of the Congo, January 18, and start up the Congo about February 1. This will be a great reinforcement to the workers in that field.

A friend in California has just made a pledge of \$5,000 for foreign missions to be paid about January 1. What is needed is a great number of pledges of this size.

The church at Greenville, Texas, ordained Dr. W. N. Lemmon as a missionary Sunday evening, November 14. He goes out to the Philippine Islands as the living link of that church through the Foreign Society. He is splendidly equipped for his new work. E. W. Allen, secretary of the Foreign Society, was present and assisted in the ordination.

Stanmore, N. S. W., Australia, became a living link in the foreign work last year. George T. Walden, the minister, has been there for many years. Our churches in Australia are waking up to the foreign mission work.

Leslie Wolfe reports twenty-two additions in Manila during the past month.

Dr. C. C. Drummond, Harda, India, writes that the daily attendance at the dispensary is one hundred, on an average.

In some districts in India there are mass movements toward Christianity. There are scarcely enough missionaries to carry on the work already established.

The conventions of the Laymen's Missionary Movement for Foreign Missions is realizing the hopes of the managers. In many churches it has been decided to do more than twice as much as last year.

The time for the missionary rallies will

soon be here. These rallies have brought unspeakable blessings to the churches in which they have been held. A rally is equal in educational value and enjoyment to a national convention.

CLEVELAND AND VICINITY.

The defeat of Tom L. Johnson will likely mean the retirement of Harris R. Cooley from Cleveland politics. In Mayor Johnson's cabinet he has served most acceptably as head of the city's charitable and corrective institutions.

The Warrensville city farm or infirmary is a marvelous monument to the man. Mrs. Frederick A. Lorenz, vice president of the Chicago Women's Club, on a visit here the other day said concerning Warrensville, "It is the most complete and wonderful arrangement I have ever seen, and I have visited many cities. It seems to me this farm is what all cities have dreamed of and Cleveland alone has attained. It is all wonderful but what I think appeals to me most is the old people's cottage with its provision for aged couples who have suffered poverty, but who still have each other."

Mrs. Lorenz congratulated Cleveland upon the manner in which it had solved the free milk problem in the handling of the infant mortality fight. Cleveland leads all other cities in this battle for the baby.

Mrs. Lorenz asks, "Can it be possible that Cleveland will allow Mr. Cooley to be sacrificed to politics?" It seems not only possible but highly probable that Herman C. Baer will remove Mr. Cooley. Prof. M. M. Curtis seems to be his most likely successor. Although now in the chair of philosophy at Western Reserve University he is a former Cleveland clergyman. He graduated from Union Theological Seminary.

Harris R. Cooley for many years was pastor of the Cedar Avenue Church of Christ of Cleveland. His father, Lathrop Cooley, who by the papers is reported very ill at this writing, had founded this church and carried the work on until he took charge of the Bethel Home when his son succeeded him. Tom L. Johnson being a trustee of this church called Mr. Cooley into his cabinet later.

This Cedar Avenue Church has been merged into the new Crawford Road Church of which T. J. Tisdall is pastor. Dr. Paul Wakefield was with the Crawford Church one night this week. He gave his lecture here in Chagrin Falls immediately after the Pittsburg convention. He is now visiting his brother, Dr. E. F. Wakefield, of Chagrin. Dr. Paul Wakefield returns to the foreign field next September. Prof. Wakefield of Hiram, his father, will go south this winter.

J. B. Vining who supplied for me while at the convention has been chosen general man-

ager of the Santa Claus Association of the city of Cleveland. They expect to help ten thousand children this year. Mr. Vining is private secretary to Harris R. Cooley.

A Disciples' Union was formed in Cleveland this week. The initial meeting was held in the historic Old Stone Church down on the Public Square with Judge Henery in charge and J. G. Slatyer chief speaker. Mr. Slatyer has recently come here from the East End Church, Pittsburg. He makes Cleveland headquarters and goes out evangelizing. He is holding a meeting for E. D. Salkeld out in Lakewood, a western suburb.

AS WE GO TO PRESS.

Crawfordsville, Ind., Nov. 28—Seventeen added today. Sixty-two to date. This large church was packed several times this week. People stood around walls tonight and great numbers could not get in building. Mansell is preaching positive sermons.—The Kendalls.

Louisville, Ky., Nov. 28—McCauley's Theater crowded tonight to hear "The Plea for the Twentieth Century." Hundreds turned away. For the past ten years Brother Powell has filled theater on last Sunday in each month. Every man and woman stood tonight to testify to the desirability and possibility of Christian union. Great service. We continue with sixteen added first week. Six confessions today.—Small & Shaffer.

Mason, Ill., Nov. 28—Thompson, the Egyptian, closed here tonight to keep his next engagement. What a feast of good things we have had with his oriental side lights.

He has illuminated the Bible till it is more precious than ever to us. We have greater idea what it means to be a disciple of Christ and stand for our distinctive plea. His power with men is marvelous to see. Old men who have not been in Church for years striving to get seats is a grand sight. Additions at every service. The interest is such we must continue.—F. M. Warren.

Lincoln, Neb., Nov. 28—Starting third This splendid first church dedicated last May. Pastor Harmon popular with whole city; beloved by denominations; solid with his own people. Great pleasure to labor with such a broad scholarly man true as steel to our position. Y. M. C. A. gave me an audience of 1500 men. City ministerial association invited me to address its next meeting. Buss and Sturgiss wonderful singers and musicians. Students and preachers attending in large numbers.—Herbert Yeuel.

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50 WABASH AVE., CHICAGO.

Hastings, Neb., November 22.—Thirty-three added yesterday. Almost three hundred to date. Brother Schell and I went to Kenesaw, seventeen miles from here one night. Have sixteen charter members to start new church there. Will go there again. We will take subscription for and launch church building project Thursday night.—Charles Reign Scoville.

Pittsburgh to Indiana via Bolenge

By William Oescher.

Yes, that is the trip that the writer took last week in returning from the Pittsburg Convention. Pittsburg was left on Tuesday evening for Indiana via Bolenge, the good old Hoosier state was reached on Wednesday. The routing via Bolenge was done at an additional cost of only fifty cents. It was money well spent. We count it among the most profitable of investments that we have ever made. A word of explanation will make it clear how it came that our homeward route led by the way of Bolenge. While at the Convention we bought a copy of Mrs. Royal J. Dye's new book called "Bolenge," and read it on the train while enroute from Pittsburg to our Hoosier home. To say that the reading of this "Story of Gospel Triumphs on the Congo" made our homeward journey interesting is putting it mildly. We could scarcely lay the book down until the last page of it was read. It is a book that fires the imagination, enlarges the vision, stirs the will, and causes one's heart to go out into Africa. It fills the soul with holy joy because of the glorious victories of the cross in dark Africa. To read this book is to fill the soul with a new experience. No preacher among us should fail to read this book. It will create heart power, the thing that every preacher is always so much in need of for successful preaching. Mrs. Dye's book will reinforce a preacher's spiritual personality. Fellow preacher, do not fail to read this remarkable book. The writer of this article is planning to get this book into every home in his church. My closing exhortation is, let no preacher fail to take this trip to Bolenge by means of Mrs. Dye's book. It will only cost you fifty cents. Send that amount to the Foreign Missionary Society at Cincinnati, Ohio, and it will be sent you by return mail. You will always be glad of the investment. You will never make a better investment.

THREE DEDICATIONS IN THREE WEEKS.

It has been my privilege to assist at the dedication of three houses of worship in Kentucky during the past three weeks.

Chapin, Nelson County.

Jesse W. Grubbs, a son of I. B. Grubbs, is the minister of this church and largely as a result of his energetic efforts the house of worship has been almost entirely reconstructed. The cost of the improvements was \$2,210 and of this amount they came to the re-dedication service with \$1,150.00 not provided. On the last Sunday in October we had a great day—raising almost \$1,400.00 and starting out with new hopes for still greater things to be accomplished in this excellent village church. Moses E. Lard dedicated the first house over forty years ago. Brother Grubbs is doing a fine work there and at Willisburg.

Fulton, Fulton County.

The good people of this church have been talking for a number of years about building a new house and the enterprise received a decided impetus during a meeting held by Mark Collis last summer. His own urging of this undertaking resulted in the minister, A. C. Tharpe, taking up the matter soon after the meeting and raising a subscription for this purpose. The excellent house cost about \$5,000.00 and is the best house for the money I ever saw. It was necessary to raise \$2,150.00 on the day of dedication, the second Sunday in November. We raised \$2,500.00. Many were active in the enterprise. W. W. Morris and W. K. Hall were particularly generous and helpful. The preacher was very active in the entire enterprise.

Cortin, Whitley County.

The Disciples at Corbin have built a

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splendid brick house at a total cost of about \$5,000.00. I. E. Reid has been the preacher since early summer and has pushed the enterprise most vigorously and has been very successful in the work both at Corbin and Barboursville, preaching half time at each place. It was necessary to raise about \$2,000 to pay the debt on the house and complete the building. We succeeded in raising during the day, November 21, \$3,000.00. This debt is to the Board of Church Extension, in large part, and the pledges were on the basis of five years.

The crowning feature of the day was the addition of twenty people to their numbers. Fourteen of these by confession and baptism and the others by statement. J. K. Reid, the father of the preacher, had been with his son in a meeting for two weeks and there had been nine added by confession and baptism. It was a great day and closed with a call from the church to J. K. Reid to preach there for full time during next year. J. E. Reid is to preach full time at Barboursville. These two good men will give a good account of themselves in these two important fields. Corbin has a population of nearly six thousand people.

The November Offering.

I am glad to be able to say that more churches have agreed to take the offering than ever before in the history of the work. Receipts are beginning to come in. We hope that many that have not agreed to take the offering will do so and that all will remit as early as possible. We urge all the churches to attend to the offering now and get it out of the way of other interests.

Sulphur, Ky.

H. W. ELLIOTT, Secretary.

WISCONSIN LETTER.

The outlook for the cause of Christ in Wisconsin is better now than it has been for some time. Since the Pittsburg convention our ranks have been strengthened by the addition of Brother R. E. Stevens from the state of Georgia, and Brother Percival D. McCallum of Lexington, Ky. Brother Stevens ministers to the Union Church of Ladysmith.

This union has recently been effected between the Disciples of Christ and the Baptists. Brother McCallum is minister of the church at Viroqua. Evangelist Allen Wilson held a meeting in Viroqua during September. We have a good church building there, but it had not been used for the past five years either for preaching or Bible-school. The meeting resulted in several confessions and additions by statement so that there is a working basis for a new church of over 100 members. Quite a number of these new members are young people.

The First Church of Milwaukee reports one addition by statement recently. The Second Church of Milwaukee is making a religious census of the community near their new building. J. P. Wright of Readstown has recently held a short meeting at Rush Creek. He is now in a meeting at Sugar Grove. There have been four additions to the church at Readstown during the past month, two by confession and two by letter.

The Young Ladies' Mission Circle of Footville recently cleared \$73 from a car load of papers, books and magazines which they had been collecting during the past few months.

The state board is trying to secure a man for state evangelist. This is the great need of our work today. We need a man to care for our weak churches, to organize churches in communities where we have a few Disciples. There are as good opportunities for the planting of new churches in Wisconsin as anywhere. An effort is being made to get in touch with the scattered Disciples in the state. We would appreciate it if ministers knowing of our people moving into Wisconsin would let us know.

The "Wisconsin Christian Monthly" is the name of the state paper that is now being issued in the interests of our work. It was felt that more publicity of what is being done and the needs of the field would be a great help to the future of the cause.

Richland Center is arranging for a meeting in January by Nay and Davis. J. Sig. Stone has moved from Chippewa Falls to Rib Lake.

J. Harry Bullock,
Corresponding Secretary.

A Great Revival

Wm. J. Lockhart and W. F. Lintt have just closed the greatest meeting held for years in this part of our state. They were with us nearly four weeks. The meeting was enthusiastic from the first and never wavered in interest to the close. 301 came forward for Christ and a better life, 237 of whom made the good confession, while the rest had formerly obeyed the gospel. The Bible school grew from about 250 to 409, and that on an unfavorable Sunday. All expenses of the meeting and a church debt of about \$650 were provided for, and a nice surplus left in the treasury, when the pledges are collected.

The meeting was healthful in every respect, all departments of the church strengthened, and the influence of the church largely increased in the city.

Bro. Lintt, I believe, has no superior as a music leader in chorus and congregational singing. His solos are impressive and forcful.

Bro. Lockhart's sermons are a constant logical, scriptural appeal for men to forsake sin and turn unto God. He exalts Christ and the church, and is loyal to the Bible. He preaches on a high plane, with clear diction and fervent logic. His appeal to intellect, heart and will, is well balanced and fully illustrated with fresh, forceful incidents.

They are delightful men to work with, humble in spirit, full of faith and wisdom. They are not abusive of people in or out of the church, but genial, whole-hearted and loving. They are loved by the whole community, which has enjoyed such an uplift and blessing from them. We are grateful for this great and blessed service and trust and pray that their labors may do as much for others as for us.

J. G. WAGGONER.

Canton, Ill.

Minister.

A Popular Preacher

It was my privilege to supply the pulpit of the San Diego Central Christian Church while its pastor, Rev. W. E. Crabtree was attending the centennial convention at Pittsburgh.

Mr. Crabtree had the rare distinction recently among preachers of being voted San Diego's most "influential citizen." He might easily be called the most popular as well, certainly among ministers for did he not in the brief period between the Long Beach and Pittsburgh conventions marry twenty-five couples? It is not unusual for him to marry two, three or even four couples a day. He is widely known as San Diego's "marrying pastor."

One of the city daily newspapers recently conducted a "contest," to decide who was the most influential citizen. The letter which received the largest number of votes and the prize was as follows:

"Success in money getting for himself and others should not be considered the first essential in the choice of the most influential citizen. Were we to measure by the 'golden rule' instead of by the 'gold standard' the Rev. W. E. Crabtree would be the popular selection."

While other nominees for the distinction may have wrought more of stone, wood, brick and mortar, they have not built so much of character. Were the wisher of the money, who do not consider material prosperity the 'summum bonum' regarded, Mr. Crabtree would be named 'our first citizen.'

When Mr. Crabtree came down town the day the contest closed a newsboy met him, "Paper sir?"

"Yes," said Mr. Crabtree, holding out his hand with the money.

When the boy scanned his face more closely and cried, "Why, mister, you're it!" and showed the preacher's picture on the paper front page. "All right," said Mr. Crabtree, smiling. "Here's your money."

"Not much," replied the boy, removing his cap and bowing politely.

"That's my contribution to our first citizen!"

Brother Crabtree has been pastor of the Central Church for fourteen years. All the other churches in the city have changed pastors most of them many times since he came. At present the church is engaged in build-

ing a commodious modern place of worship at Ninth and G Streets.

The combined auditoriums will seat about 1800 persons.

Central Church is a "living link" in the foreign work and gives liberally to home missions. It is noted for the large number of young people in its membership and is called "The peoples Church." The church is loyal to its pastor whom it loves devotedly and considers that he has honestly earned the title "most influential citizen."

Oceanside, Cal.

OSCAR SWEENEY.

Along the "Orient" in the Panhandle Way

Rev. William Pearn, who ministers to the Hamlin Church half-time, has just accepted the work at Munday for the balance of his time. This is a new congregation. Brother Pearn is a splendid man to organize them for work.

The writer recently held meetings for five nights at Aspermont, county seat of Stonewall County, which resulted in the organization of our scattered brethren there for work, Bible-school organized, and a place of meeting secured. They hope to commence a building in the near future. I expect to return and hold them a meeting later. This is a strategic point and should be looked after.

The brethren at Knox City, where W. C. Wright, the inimitable, ministers, are busy raising funds for their new building. They are meeting with splendid response in the canvass. They hope to commence building this fall.

Uncle Bob. Williams, for long time the staunch supporter of the congregation at Rule, died suddenly, November 3. His death is a serious loss to that struggling church, but in the death of such a warrior there cannot be perpetual loss.

At last report Seymour was still without a pastor. They have a fine church and parsonage. A good man should be located there at once. Must have more preachers in the Pan Handle country.

A meeting was held by Jacks and Son at Chillicothe recently. A missionary church was organized and the work is starting off with splendid assurance of success. Of course a missionary church is bound to succeed.

The congregation at Truscott has just incorporated, and are thoroughly united for aggressive work. This congregation suffered severely for a time from the efforts of some "loyal" brethren to properly organize it, which resulted, as is too often the case, in

demoralization. We hope they may be spared any more such unpleasant experiences.

The Christian Church at Crowell was dedicated Sunday, November 14, with Dr. Homer T. Wilson as master of ceremonies. This is the culmination of a struggle by a faithful little band of Disciples who resolved to build a house of worship without appealing for outside assistance. They have a plain auditorium, seating 300, nicely furnished and attractive in style. Notwithstanding the rain which fell in torrents all day Saturday, which produced a class of mud roads not equalled anywhere, on the Lord's day the sun shone forth and the house was taxed to its capacity to hear Brother Wilson, who, catching the spirit, rose to his best efforts and lead in the dedicatory exercises. He pleased every one who heard him. The church property as it stands complete is worth \$3,500. The building was planned and erected without the leadership of a minister. Last March the writer engaged with them for one-half time work and arranged with them for the furnishing and completion of the building. From a struggling, well-nigh helpless band, they have arisen to the forefront in the town, have the best equipped building, and command the respect and compel the admiration of all people by reason of the heroism and devotion which has put him there.

The writer begins Tuesday night, November 16, at Benjamin, with home forces, for a two-weeks' meeting. The church has made good preparation and a successful meeting is looked for.

Benjamin, Texas.

J. E. Chase.

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